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The Christian Century

PUBLISHED WEEKLY

Strange Fruit of Church Union
An Editorial

Innocence by Association
By Henry J. Cadbury

Lloyd Douglas: Minority Report
By Carl Bode

July Survey of Books
By Six Reviewers

JULY 5, 1950

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In This Issue

THOBURN T. BRUMBAUGH

for many years a missionary to Japan, is now an associate secretary of the Methodist Board of Missions and Church Extension.

CARL BODE

professor of English at the University of Maryland, College Park, has done considerable research in the field of New England transcendentalism. Recently he has written a number of magazine articles on the interaction of modern fiction and society.

HENRY J. CADBURY

a member of the Society of Friends, is Hollis professor of divinity at Harvard University. He has served several terms as chairman of the American Friends Service Committee.

ROBERT L. KINCHELOE.

is executive secretary of the council of churches of St. Joseph county (South Bend), Ind.

SIDNEY E. MEAD

is professor of the history of American Christianity in the federated theological faculty of the University of Chicago.

HOMER A. JACK

is minister of the Unitarian Church of Evanston, Ill., and an officer of the Chicago division of the American Civil Liberties Union.

JAMES M. YARD

is director emeritus of the Central Division of the National Conference of Christians and Jews.

ROY TEMPLE HOUSE

is editor of *Books Abroad*, published by the University of Oklahoma Press at Norman.

STANLEY LICHTENSTEIN

formerly on the editorial staff of the *Committee Reporter*, organ of the American Jewish Committee, is associate editor of the *Church and State Newsletter* published by Protestants and Other Americans United for the Separation of Church and State.

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HAROLD E. FEY, *Managing Editor*
GARLAND EVANS HOPKINS, *Associate Editor*
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Coming Events

June 30-Aug. 25. American Friends Service Committee Summer Work Camp projects, Sells, Ariz.; Richmond, Calif.; Washington, D. C.; Southwest Harbor, Me.; Philadelphia; Mayland, Tenn.; Cheriton, Va.; Elk View, W. Va. Junior Work Camp projects, Pine Mountain, Ky.; Gladden, Mo.; Stonington, Me.

June 30-Aug. 9. American Friends Service Committee International Service Seminars, Sedona, Ariz.; Claremont, Calif.; Woodstock, Ill.; Milton, Mass. Plymouth, N. H.; Hoosick, N. Y.

July 3-5. World Council of Churches Commission on International Affairs, Toronto.

July 3-11. Northfield Missionary Conference, East Northfield, Mass.

July 3-19. Candler School of Theology Sixth Annual Town and Country School, Emory University, Ga.

July 5-11. Baptist-Disciple Conference, Green Lake, Wis.

July 5-11. Christian Writers and Editors Third Annual Conference, Green Lake, Wis.

July 6-7. World Council of Churches Executive Committee, Toronto.

July 8-15. World Council of Churches Central Committee, Toronto.

July 9-16. United Christian Youth Movement Southwestern Regional Ecumenical Conference, Price's Falls, Okla.

July 10-14. Interdenominational Institute on Racial and Cultural Relations, Eden Seminary, Webster Groves, Mo.

July 10-20. American Christian Ashram, Bridgewater College, Bridgewater, Va.

July 10-21. Faribault Summer School of Christian Education, Faribault, Minn.

July 10-28. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.

July 11-19. Christian Education Conference, Green Lake, Wis.

July 12-19. Conference on the Christian World Mission, Silver Bay, N. Y.

July 16-18. Joint Commission, World Council of Churches and International Missionary Council, Toronto.

July 16-23. National Conference on Education of Christian Parents, Lake Geneva, Wis.

July 17-21. M.E.M. World Missions Institute for Church Leaders, Lake Geneva, Wis.

July 17-23. World Christian Youth Commission, Whitby, Canada.

July 17-28. National College of Education Child Guidance in Religion Course, Evanston, Ill.

July 19-26. Student Workers' Conference, Eden Seminary, Webster Groves, Mo.

July 22-26. World's Christian Endeavor Union 11th Convention, London.

July 22-27. Eighth Baptist World Convention, Cleveland.

July 22-29. American Christian Ashram, Green Lake, Wis.

July 22-Aug. 10. Ecumenical Institute on Christian Education, Toronto.

July 23-29. Directors of Religious Education Fifth Annual Workshop, Lake Geneva, Wis.

July 24-28. International F.O.R. Conference, Woudschoten, Holland.

July 24-30. Methodist Southeastern Jurisdictional Missionary Conference, Lake Junaluska, N. C.

July 25-27. Methodist General Board of Lay Activities Annual Meeting, Chicago.

July 29-Aug. 7. Northfield General Conference, East Northfield, Mass.

Aug. 10-16. Midcentury World Convention on Christian Education, Toronto.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, JULY 5, 1950 NUMBER 27

EDITORIAL

IS THIS it? Millions of people all over the world asked themselves whether the Communist invasion of the republic of Korea the last week end in June would have the same consequences as Hitler's march across the Polish border twenty years ago. It was obvious from the beginning that no move of this kind would have been made without the consent of the Kremlin. That being the case, momentous decisions had to be made in Washington. Most of us did not stop to think that this fact, plus the appeal made by Secretary Acheson to the Security Council, underscored south Korea's dependence on America. What is happening is in some respects an armed conflict between two puppet nations, or two dependent parts of one nation. That increases the danger inherent in this act of aggression. The Security Council's prompt ruling that the north Koreans are guilty of breaking the peace and its demand that the shooting stop placed the onus of the developing situation squarely upon the aggressors. But Russia and her satellites are boycotting all United Nations agencies on account of the dispute over who is to represent China in that body, so they scorned and derided the Security Council's action. The most powerful factor operating to give force to the council's action is the prospect that disobedience of its order will bring mankind perilously close to an irreconcilable break between the communist and the non-communist worlds. Nevertheless the United Nations action, plus General MacArthur's statement that the Korean conflict can be localized, constituted the only good news of the first three days after the shooting started.

Aggression Threatens Peace of World

Reassuring Our Allies or Prodding the Russians?

NO ONE can have read the papers or listened to the radio recently without being struck by the sudden shift in American propaganda. All at once American spokesmen have started talking about little else than the terrible new weapons with which the United States is soon to arm its European allies. This started with General J. Lawton Collins' prediction of atomic warheads on artillery shells for use against ground troops. (See page 751 in our June 21 issue.) Then the secretary of the army, Frank Pace, Jr., told the West Point commencement of our plans to turn out "heavily mechanized ground forces with smaller numbers of highly scientific ground troops equipped with revolutionary new weapons." Secretary Johnson, Secretary Acheson, most of the newspaper columnists, and finally Dr. Vannevar Bush, speaking in Paris, took up the chorus. The United States, they forecast, is about to produce weapons which will enable a comparative handful of troops to blow the enemy, no matter how overwhelming in numbers, off the face of the earth. Why this sudden harking back to Hitler's old "secret weapons" refrain? We are told that it is to reassure our European allies. They know that we cannot possibly equip them, in the usual military sense, to stand up against Russia's 150 or 200 divisions. So we tell them that they won't have to. Instead, they will be given super-super-weapons with which a platoon can mow down a brigade. Reports from the countries we are thus "reassuring" speak of pervasive skepticism. Our allies would like to see the actual weapons before placing their trust in them. But what is the effect of our boasts on the Russians? Try to put yourself in a Russian's place, and ask how these recent predictions would affect *you*. Mr. Acheson has set 1953-54 as the target date toward which Russia is building her forces for a showdown. If they believe that we will actually arm western Europe with such incredibly destructive weapons by that date, what can they be expected to do? If we were in their place, would we push forward the hour of challenge? Our leaders tell us that our boasts of new secret weapons are intended to bring reassurance. To us it seems a desperately dangerous way of trying to reassure either our allies or ourselves.

'Unionism' Raises Its Ugly Head

IT WILL be shocking news to many readers that the Missouri Synod Lutherans, meeting in triennial session at Milwaukee, were accused of "indifference to biblical truth" and incipient if not overt "unionism," as shown specifically in their leaning toward cooperation with other Lutheran groups and in their permitting local churches to sponsor Boy Scout troops. The criticism came in an official communication from the Wisconsin Synod. "Unionism" is, indeed, a term of reproach among the Missouri Synod Lutherans also and, from any other than the Wisconsin standpoint, they have not drifted dangerously in that direction. They have, however, reached the point where they can talk about: (a) the framing and adoption of a common confession of faith with the American Lutheran Church with which union may be contemplated if complete doctrinal agreement can be reached; and (b) a cooperative relation, not involving union, with the eight other Lutheran bodies which now constitute the National

Lutheran Council. The Milwaukee sessions heard much discussion of these proposals, pro and con. The text most frequently cited in support of the avoidance of cooperation or intercommunion with any but Missouri Synod Lutherans was Romans 16:17—"Mark them that cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." The following verse adds a barb to that arrow. The danger of any cooperation, even with other Lutherans, is that one thing leads to another. As one pastor put it: "Participation in [National Lutheran] Council activities would eventually result in participation in the Lutheran World Federation and then in the World Council of Churches. Then we would be kneeling side by side with members and leaders of the Augustana Synod, the United Lutheran Church and the icon worshipers of the Greek Orthodox Church." But more liberal voices also were raised, not indeed to question the presupposition that doctrinal agreement is a prerequisite to Christian fellowship, but to hint that a sufficient amount of agreement might actually exist with some other Lutherans. The newly re-elected president of the synod declared that it would continue to encourage "free" conferences on unity with other Lutheran bodies. In this connection, "free" is defined as meaning unofficial.

The Choolokian Case—More of the Same

JUSTICE JOHN E. McGEEHAN of the New York supreme court has blocked another attempt by Hamportzoon Choolokian to regain his three minor children who are now in Roman Catholic institutions in New York city. The right of this father to take his children to his own home, where he can control their education and religious affiliations, Justice McGeehan has held cannot even be passed on until Mr. Choolokian appears before the courts to establish in person (1) his fitness to exercise parental rights and (2) his desire to have the children under his own control. The joker in this is that Mr. Choolokian is in Armenia and has about as much prospect of getting to New York as he has of reaching the headwaters of the Amazon. In our March 29 issue we told the amazing story of the Choolokian case. We told how, in flat contradiction of all that Catholic authorities have said about the inalienable rights of parents to determine the upbringing of their children, New York city officials and courts have backed up the Mission of the Immaculate Virgin and the Catholic Foundling hospital in keeping the children from their father. We surmised that the real issue, whatever the legal technicalities, was the determination of church authorities not to allow the children to return to the Armenian Orthodox Church, in which they were first baptized, or to live in Soviet Armenia, a part of the communist U.S.S.R. For an understanding of the issues involved, we suggest a rereading of that editorial. Now Justice McGeehan, by his ruling, has approved another legal dodge by which the children (now 14, 13 and 9 years old) may be separated indefinitely from their father and kept in control of the Roman church. To the city authorities in New York, whose record in the case so far has followed such a disingenuous course, and to the church authorities, this may look at present like an exceedingly clever device. But the "National Committee for the Rights of the Choolokian Family" is not likely to let the matter rest here. By the time the committee gets through, the treatment accorded Mr. Choolokian and his children will have been made known to a sizable portion of the American public. And the ultimate effect on the reputation of the church as an administrator of charitable institutions will be lamentable.

Red Labor Victory Credited To Church Intervention

CHURCH LEADERS who hope to influence the course of organized labor may, if they are not exceedingly circumspect, play into the hands of the very forces they would like to see defeated. By way of illustration, consider what has just happened in a New Jersey union election. Radical union leaders there thank several Catholic priests for a victory of which they had despaired. It happened in an election in the Orange and Morristown plants of the Monroe Calculating Machine Company to choose a bargaining agent. The fight was between the Communist-dominated United Electrical Workers and the International United Electrical union which the national C.I.O. recently formed to break the Communist grip on organized labor in that field. No one needs to be told that the Roman Catholic Church is against communism. With about 60 per cent of the workers in the two plants Catholics, it looked as though the I.U.E. would win. But when priests began to warn their parishioners not to vote for the U.E., the leaders of that faction immediately made "church interference" the central issue of the election. When the pastor of one of the Orange churches denied that priests were "interfering," but explained that they were "enlightening and instructing" their flocks, resentment among the workers—including many Catholics—flared high. When the votes were counted, the red-tinged U.E. was found to have won by a comfortable margin in both plants. After the outcome was announced, Monsignor Michael A. Mechler, who had made the unfortunate remark about "enlightening and instructing," declared that Catholics who had voted for the U.E. had lapsed into mortal sin. Not enough time has yet elapsed to show the effect of this dogmatic pronouncement. It hardly seems likely, however, to heal the breach with his already rebellious parishioners.

Compare Proposals For Disarmament

PUBLIC SERVICE of a high order is rendered by sixteen leading Americans in their sponsorship of an impressive new study of the need for and possibility of disarmament. Entitled *America, Russia and the Bomb,* this 71-page pamphlet is issued by the National Council Against Conscription, 1013—18th St., N.W., Washington 6, D.C. It is carefully documented. It surveys all the main facts and policies dealing with a subject of universal consequence. Its cost of only a quarter, or five for a dollar, should place it within the reach of everybody. The study starts with five facts which shake the world—the discovery of weapons of mass destruction, the polarization of power between Russia and America, the ideological conflict between communism and capitalism, the rise of the burden of

armaments to intolerable proportions, and the tide of fear which is engulfing all nations. It then reviews the little-known history of the almost successful efforts toward disarmament before the Second World War. This section of the study alone, with its summary of why disarmament efforts failed, is invaluable. The third section summarizes the complicated and sometimes bewildering moves toward disarmament which have taken place since 1945. It ends with a proposed basis for agreement which realistically takes into account succeeding phases of the massive operation that will be necessary if mankind is not to be destroyed by its own folly and fear. The final section analyzes the proposals and counterproposals which have been made by the United States, Russia and other nations, discovers considerable common ground between them, discusses the economic effect of disarmament and points a way in which it could be overcome. Appendices give the text of the main official documents bearing on the question, and comprehensive notes provide more than 300 citations to sources of the material contained in this able summary of the considerations entering into one of the most importunate issues confronting today's world. We recommend it as the best and most up-to-date brief publication in its field.

Responsibilities Of a Publisher

SURPRISE was expressed by many readers of Velikovsky's *Worlds in Collision* (reviewed in the issue of June 7) that such a book should bear the imprint of such a publisher. The Macmillan Company is not only the largest publishing house in America, with international ramifications, but by any standard it is one of the very best. As to the book—see the review. If it had dropped dead from the press, as it deserved, criticism would have subsided quickly. But when it zoomed to the top of the non-fiction best-sellers, the incongruity was painful and the criticism became clamorous. There is reason to believe that the part of it that was directed privately to the publisher was more emphatic, and more effective, than the random public palaver about it. At any rate, Macmillan promptly got rid of the book, under an agreement with the author, by turning it over to another firm, thus depriving itself of the best money-maker on its list. Such an act by a publisher is news, whatever the motive. The *New York Times* (June 18) opines that a potent force in producing this deed of renunciation was the vociferous protest of educators whose favor is essential to the prosperity of Macmillan's very large textbook business. (The firm which took over the book publishes no textbooks.) Macmillan, wisely perhaps, won't talk, except to verify the report of the agreement. With all proper allowance for the textbook angle, we are going to credit this great publishing house with a genuine, even though somewhat belated, realization of its social responsibility. We can even imagine a plausible reason why, in this case, it may have been belated. The thing could have been, from the publisher's point of view, something like a practical joke which at first seems innocent and rather amusing and then turns serious when so many people take it seriously. Macmillan could scarcely have maintained such a consistently good list over so many years if there had not been a pretty consistent and continuous sense of a publisher's responsibility to the public. This opinion is confirmed by the fact that, after the tremendous killing that it must have made with *Forever Amber,* Macmillan let Kathleen Windsor find another outlet for her second novel.

South Africa Rushing Race Restrictions

THE GROUP AREAS bill has passed the lower house of the South African Parliament by a vote of 73 to 58. Swift approval by the Senate is predicted. Thus this member of the British commonwealth, which stands as the example of what democracy means by justice and what Christianity means by brotherhood in the eyes of the natives of Africa, is about to put into effect a law which will breed racial discord for years to come. Ostensibly, the law provides equal treatment for the three groups—whites, natives and colored (i.e., Asians)—by segregating each in its own areas where members of the other groups cannot live, do business or own property. But this is the sheerest hypocrisy, since (1) the areas to be set aside for the native and colored groups will be regions where whites have no desire to settle and (2) the long and loosely drawn bill—at a rough estimate about twice as long as the original Constitution of the United States—leaves plenty of loopholes for the whites to keep natives as servants and as laborers on jobs which whites will not take at current wages. In plain words, what the bill aims to do is to expel Indian tradesmen from the cities of South Africa and to herd the natives into reservations on land no one else wants. And all this is being done with the approval, and largely at the instigation, of the Dutch Reformed Church, the dominant Christian church in South Africa. Recent issues of Mahatma Gandhi's old paper published in Natal, *Indian Opinion,* now edited by Manilal Gandhi, his eldest son, exhort the Indian community to meet this threat to its existence by returning to the passive resistance which the elder Gandhi used so effectively in his first test of nonviolence in 1907. If the Indians in South Africa who are about to be dispossessed respond to the younger Gandhi's appeal, they may give Dr. Malan's Nationalist government a kind of opposition it will have trouble in handling. There is a real danger, however, that Indians and natives may, in their desperation, accept communist leadership.

Open Opportunities to German Youth

THE REMARKABLE success which has attended its experiment with German high school students (see p. 824) now prompts the Church of the Brethren to open this project to other denominations. In characteristic Brethren fashion, without fanfare or publicity, that denomination's service commission has pioneered what may be the most effective means yet discovered to show the people of Germany what we mean by democracy. On a merit basis, 90 German youths of high school age have been selected and brought to America to observe democracy in action. Each youth has lived in a Brethren home and attended the high school of the neighborhood where his foster family resides. In addition, each boy and girl has

had a chance to observe a variety of American customs and institutions, ranging from milking cows and holding membership in 4-H clubs to attending Sunday schools and local and national civic and religious conferences. Testimony from both students and sponsors indicates that the program has been highly successful. A few lessons had to be learned the hard way. The commission now knows that it should not expect good results if it assigns an urban youth to a Pennsylvania farm. It has learned that however benevolent the purpose in mind, Roman Catholic students can be brought over successfully only with that church's cooperation. Now that it has the answer to these and many other problems connected with this educational project, the commission turns its thoughts to how best to share the program with others. Should it continue to be a Brethren Service Commission program open to all who would like to cooperate? Or should a new interdenominational organization be formed to carry on the enlarged endeavor which the commission believes possible of achievement? We hope that the Brethren will follow the course suggested in the first question. Of course, more personnel will be needed and cooperating denominations should hasten to underwrite their share of the total expense of the program. We believe they will do that even more readily under Brethren sponsorship than if a new agency were to be organized.

Strange Fruit of Church Union

[Editorial Correspondence]

Cleveland, June 25.

STRANGE FRUIT is ripening here on the tree of church union. Since 1942 that tree has been assiduously cultivated in the faith that it would yield at this time and in this city the harvest of the United Church of Christ. That fruit was blighted by the deep February freeze of the Steinbrink decision. So, as of old, the General Council of the Congregational Christian Churches is meeting here, while several hundred miles away the General Synod of the Evangelical and Reformed Church is gathered at Ursinus College. This meeting is not yet concluded, but up to now no greetings have been exchanged between the two assemblies. The United Church of Christ, like world peace, seems remote.

But this unusual church assembly is maturing an unexpected crop of reconciliation of its own. No meeting since Amsterdam has produced more fervid avowals of devotion to the ecumenical ideal. They come most frequently from opponents of the merger. If this piety has something of the excessive passion of a partly repentant prodigal who has wasted his ecumenical substance in riotous controversy to which he is still ready to return on the drop of the hat, but which he would like to forget if he could, it still must not be discounted too much. For it is producing at least a temporary recovery of the internal unity which was lost over the merger proposal. Those people who most violently opposed union with the E. and R. Church seem most anxious to form a common front with those who favor merger, and nobody can say that they are not being met half way. It is true that the courtesy is a bit forced and that the fellowship without which any convention fails is rather thin in spots. But the fact cannot be denied that this meeting is strengthening the sadly strained internal unity of the denomination.

The surprising thing is that this reintegration is taking place without either side of the argument yielding an inch on the difference which is now on appeal in the courts. This meeting opened with three or four tests of strength which show that the proportion of delegates favoring the merger is as great as or probably greater than before the Steinbrink injunction was handed down. The antimerger group unsuccessfully attempted to get the General Council to disapprove the action of the council's executive committee in appealing the injunction. They then failed in a move to table the treasurer's report which indicated expenditures of $8,000 for legal fees spent in connection with the appeal. In the vote on continuance of Douglas Horton as secretary of the General Council, the antimerger group was able to marshal only 99 votes as against 697. The other tests showed approximately the same proportion.

When this record is contrasted with the 172 votes which opponents of merger rallied at the special General Council meeting held here in February 1949 (as against 757 who voted for union), it certainly does not indicate that the opponents of the merger are growing in strength. And when it is recalled that the personnel of this 1950 General Council was elected since the Brooklyn judge ruled against the merger, the growing proportion in favor of unionist policies and persons is doubly significant. This disappoints the antimerger group, which anticipated that its victory in the lower court would swell its numbers. After the decision was handed down, some of its members openly declared that they intended to sweep from office all those who had worked for union. There is little doubt that if this faction had had the votes, heads would have rolled at this meeting. But when it developed that the group actually controlled only one vote in seven, that it had lost rather than gained strength since it won its first appeal to the courts, it wisely turned from obstruction to conciliation.

This meeting of the General Council revealed that the net effect on the denomination and on local churches of the controversy over union has been wholesome. Many here declare that it has "awakened members and churches." By all the usual standards, Congregational Christian life has been strengthened rather than weakened. Reports made here show that during the past two years, with the controversy at its height, members of these churches have contributed an unprecedented $11,188,000 for missionary work at home and abroad. This is the highest amount given in any biennium, except in 1920-22, when a special drive was conducted. It is 171 per cent higher than it was ten years ago and represents one of the greatest proportionate gains made by any denomination. Figures for membership gains, building of new churches and Sunday school enrollment show that the financial record represents widespread participation in a fellowship which has gained new vigor from having dared to risk its existence by attempting to carry its Christian convictions into ecumenical practice.

Inquiry among the delegates brings out the point that this renewed vitality is characteristic of local churches

generally. Here and there across the country the merger proposal has become entangled with other tensions involved in congregational disputes or pastors' resignations. But the number of such episodes is no larger than usual, and in none is the merger the sole issue. On the other side of the ledger there is considerable testimony that numbers of church people have been drawn into taking their obligations far more seriously. The general discussion is forcing members to consider who they are and what they believe, especially about the nature of the church and the responsibilities of church membership. This is particularly true of lawyers, who are gaining an education by studying the issue now in the courts on appeal, but it is by no means confined to them. The new interest is reflected in the associations and conferences as well as in the churches. When James Fifield's First Congregational Church of Los Angeles withdrew some of its contributions as a means of bringing pressure on the General Council, the other churches of its conference not only did not follow suit, but set out to replace the lost funds and more than doubled them by their added contributions.

An interesting and significant aspect of the situation in this denomination is the virtual disappearance of the neutral. The few leaders who have attempted to straddle the issue, perhaps in the hope that they might in time serve as a rallying center for compromise, have steadily lost ground. Church members have evidently decided that a discussion lasting eight years ought to have provided opportunity for men to make up their minds. They have largely made up their own. The solution which will eventually be found—and these delegates have confidence that a way will open, though few have the hardihood to predict what it will be—will be wrought out between men whose convictions have matured on one side or the other and who honestly bear witness to the light they have.

This does not mean that the denomination is deadlocked in paralyzing inaction while it waits the results of appeals which Douglas Horton suggested here will be carried if necessary from the Brooklyn appellate court, which is expected to act next October or November, to the New York state court of appeals and then to the U.S. Supreme Court. Far from it. The common life and work of the denomination continues to involve the major energies of people of both sides. And a new proposal, which received almost unanimous approval here, should provide the platform on which Congregationalists can move to a common mind. That term is used because it is the Congregationalists, and not the members of the Christian denomination which united with them, who are divided on the question of union with the E. and R. Church.

This proposal was introduced by Wendell Fifield of Brooklyn. At the outset of the meeting he was defeated in a contest for the moderatorship of the General Council by Vere V. Loper of Berkeley, California. But yesterday he challenged the meeting to provide a new basis for reconciliation and give the delegates a sense of achievement by addressing itself to the basic problem of the relation of the "free churches" to the ecumenical movement. He said nobody can be sure what that relation is, and that a "new psychology" can be achieved by seeking the solution of the "deeper problem" of the relationship. He then proposed: "That the executive committee appoint a special committee representing all points of view to make a careful study of the principles and polity of Congregationalism, this study to have particular reference to the spiritual and legal methods for the participation of the free autonomous fellowships in the ecumenical movement. The constituting of this committee is not to be interpreted as affecting any past decision of the General Council. The committee has no powers other than those of study and report to the General Council."

Dr. Fifield, whose brother James has been prominent in antimerger activities, declared that this study offers the opportunity for unity on an important matter, does something constructive which is related to a major concern of the denomination and "will move us from the rear guard to the forefront" of the ecumenical movement. His motion was seconded by persons who have taken leading parts on both sides of the controversy, and was adopted with only one or two dissenting votes. Opinion on both sides, as expressed in discussions in the corridors and the hotels, agreed that the move may have important consequences not only for this denomination but for others here and abroad. Earlier Leslie Cooke, general secretary of the Congregational churches of Great Britain, told the council that the British churches are following "your discussion relative to Christian union and we are confident that it will show, as Congregationalism often has in the past, signal triumphs of grace over law."

The report of the denominational commission on interchurch relations and Christian unity reflected the same determined optimism. As presented by its chairman, Ferdinand Q. Blanchard, and approved by the council, it said: "Now that this union must await the adjudication of the appeal from the judgment rendered by a court in Brooklyn, New York, we reaffirm our adherence to the historic principle and attitude of our Congregational Christian churches toward the union of Christendom. . . . We record our belief that under the guidance of God a way will be found for our churches to continue to act in accordance with our historic principle and attitude, within the framework of legal procedure, while preserving the unity of our fellowship." It was this body which in 1942 recommended to the General Council meeting in Durham, N.H., that it be authorized "to explore the possibilities of organic union with the Evangelical and Reformed Church."

There was some speculation here as to whether one of the targets of the antimerger group might not be the denomination's Council for Social Action. It was noted that a group was recently formed in Minnesota to oppose the influence of this body, and that the meeting at which the movement began was addressed by a representative of Spiritual Mobilization, the organization which represents James Fifield's economic and political views. Investigation here revealed that while some opponents of union are highly critical of the work of the Council for Social Action, this is by no means true of all. The council, on its part, is asking the General Council for authorization to conduct a restudy of the principles of Christian social action, which have not been defined in any careful way for two decades. Tomorrow it is presenting to the delegates here policy statements on alcoholism and Protestant-Roman Catholic relations. H.E.F.

Taneo Chiba Is Dead

By Thoburn T. Brumbaugh

TANEO CHIBA is dead. He died of what in Japan they now call "atomic disease." It is a form of anemia—not the kind with which we in this country are familiar, but the peculiar aplastic variety which results from radioactivity induced by an atomic explosion and produces a lingering and painful death. It destroys in the marrow of the bones the ability to produce red corpuscles which carry oxygen from the lungs to the body tissues. The patient therefore is gradually stifled from inability to secure enough oxygen. The heart, racing madly to make up for this deficiency, becomes enlarged; breathing becomes excruciatingly difficult; the patient bleeds internally, and such high fever follows as to produce delirium and finally death.

A Man of Promise

Taneo Chiba was a victim of the atom bomb dropped on Nagasaki. He was sitting that morning at his desk at Chinzei Gakuin, the old Methodist boys' school near the steel mills. Suddenly everything crumbled and collapsed. He was catapulted into a crater of ruin which had been the stairway of the four-story concrete building of which the school was so proud. The fact that it had been a reinforced concrete building saved his life that day. When he returned to consciousness and was taken home, he discovered that his wife and some other members of his family had been killed outright in their small and lightly constructed Japanese home a short distance away.

But Chiba survived, and it was thought to be providential. This was the young man who had been prepared through long years of education in Christian schools in Japan and America for the future leadership of this historic institution. Recovering from his wounds, Chiba did become the principal of Chinzei Gakuin. He helped to move the school to old army hospital barracks in the nearby suburban city of Isahaya, and set about the task of rebuilding it as a rural industrial high school.

His health, however, was not good, and infusions of blood and plasma were required with increasing frequency. Finally he was taken to a prefectural hospital where many such cases have been cared for. It was soon clear that the end was near. Frantic telegrams seeking any new specifics or treatments which American doctors might have discovered for such cases brought only confirmation of the fatal character of the ailment. Since August 8, 1945, Taneo Chiba had been living on borrowed time.

Funeral of a Bomb-Victim

After Chiba's last breath, it remained only for his two surviving children, a Japanese pastor, certain members of the school's faculty and a young American missionary to care for his body. In a brokenhearted letter Robert Smith, the missionary, thus describes what followed:

"There was a short prayer meeting in a small chapel-like building to which they carried him. Then they put the body in a simple coffin of thin pine, and a Bible and hymnal were put in, together with flowers. Everyone bowed before the body in turn and then we carried the coffin about half a mile to the crematory. There we had another service, following which each person placed a flower on the coffin. Then it was pushed into a compartment, and Chiba's son Tanekazu went over to light the fire for which the attendant had prepared. . . .

"Several hours later we went back and the attendant opened the door. We could still feel the heat. I thought I couldn't look, but found that those pieces of bone had little relation to Taneo. They were not as bad to look at as his dead body. Michiko, Chiba's daughter, then with large chopsticks put some pieces of bone into the urn, and she carried them all the way back to Isahaya. They were not heavy. . . .

"There were many people waiting at the station. There was a Communist rally going on near by, but it stopped as we walked along. A policeman hailed us and asked us to wait inside his box. Soon two police cars came and took Taneo's brother and the children home."

Speaking to America

The letter continues with a description of the impressive funeral service which followed a few days later. "Each class in the school had a beautiful wreath, and flowers were banked to the ceiling. Three of our four teachers out on T.B. sick leave were present. Several others who are sick could not attend. We were conscious also of the recent death of two others. There were many tributes. The atom bomb was mentioned many times. The choir sang with deep feeling, 'Lead kindly light, amid the encircling gloom.' "

Having given this poignant account of the continuing tragedy of Nagasaki, the American missionary adds three significant sentences which should be shared with all Christians and all Americans: "I sent a telegram to President Truman saying that a dear friend of America in Japan had just died of atomic disease, and stressed how self-centered all talk of the use of atomic bombs sounds in this country." He concludes: "We must emphasize now as never before that America *must not* pursue selfish aims, and urge with all our might that the United States be as generous and sacrificial to all people as she alone has the capacity to be. This would be the best possible front against communism in this part of the world."

Peace and Bread

DARKNESS will fall on any land
Where tolerance is contraband.
Where hatred is sown in any field,
Disaster is the bitter yield.
Plow up the land and plant instead
Seeds that will bring us peace and bread.

LUCIA TRENT.

Lloyd Douglas: Minority Report

By Carl Bode

IT IS NOW almost two years since Lloyd Douglas' final novel made its appearance. So far Houghton Mifflin, its publishers, have printed more than half a million copies. That is even better than *The Robe* did during a similar period, and *The Robe* has been an enormously successful publishing venture. I believe that this is a good time to take another look at *The Big Fisherman* and its relation to Douglas' writing in general. Douglas himself has said that this is to be his last novel, and it has been out long enough to allow our initial impressions to clarify and to enable us to make some general comments about his work.

Novels as Testimony

Since this brief article is no detective story, dependent on breathless suspense and an unexpected climax, I think I can give away the nature of my conclusion without too much damage to the reader's morale. My verdict on Douglas is going to be, on the one hand, favorable enough to irritate any literary critics who see this article. Without exception, the critics have looked down their noses at Douglas. Edmund Wilson, back in 1944, did better than any other I know of—he gave Douglas a few indirect compliments. On the other hand, my estimate of Douglas is going to be unfavorable enough to antagonize many more or less religious readers for whom he has been the great-writer-with-a-message for the past twenty years or so.

To me, however, Douglas represents an unusually interesting literary phenomenon, and in a way I should like to explain. His novels are themselves a testament to his religious experience. They picture, indirectly, the working-out of his own private religious dilemma; they show the way he found an answer to it years after he left the professional ministry to concentrate on didactic writing. In Douglas' own apparent "conversion"—about which I have seen no comment in print anywhere—we may even have the expression of a more nearly universal one.

Should Fiction Have a Message?

I do not wish to press this point too hard, but I can at least hazard the guess that one reason for Douglas' popularity is that he has been in tune with the times. As the times have become more somber and man's confidence in his ability to solve all his problems by merely material means has declined, Douglas' personal view has become increasingly and formally spiritual. His altered personal view has been reflected in his later novels and has found a sympathetic response in many a reader. As the times have changed, he has changed—and so have his readers. This is, to me, the reason for his continuing popularity in the face of changing world conditions.

Lloyd Douglas is our most noted—almost our only—practitioner of what is today a disreputable literary form: the didactic novel. About 7 million copies of his books have been printed so far. Such popularity, however, normally irritates the literary critic far more than it impresses him. Current criticism is almost completely unsympathetic to the novel with a message. Yet it should be pointed out that there have been two schools of thought about the aim of literature ever since the days of Plato. Although at present we clearly prefer pleasure to instruction from our novelists—or if it is to be instruction, then instruction of both a negative and a subtle kind—this has not always been true.

The ill repute of Douglas' writing among the critics can be traced to two sources. One is the crudeness of several of his techniques and the relative simplicity of his ideas. The other is the violence he does to the critics' insistence that a novel must not teach, directly. The first is a legitimate cause for complaint; the second actually is not.

On the basis of the nine novels he wrote before *The Robe,* Douglas is wide open to technical criticism. The crudities that are found in his very first book mar also most of the work which follows. This first book, although supposed to be a sermon to ministers and consequently called *Wanted: A Congregation,* is really a novel, in which the Rev. D. Preston Blue takes stock of his stodgy career, broadens his insight into life, and thereafter becomes a more effective preacher. It was first partly serialized in The Christian Century and then printed in book form in 1924. Its characters are flat and their motivations are simple. The able doctor, the bluff businessman, and the cynical yet honest newspaper editor will become stock Douglas characters. The style in *Wanted: A Congregation* has, furthermore, all the Y.M.C.A. jauntiness that marks the succeeding books. The Rev. Mr. Blue consumes many "rug-miles" as he nervously paces his study; and even in *The Robe,* published in 1942, the hero Marcellus "panthers" up and down a Roman peristyle.

Characters Too Good

Douglas' characters are not only poorly conceived; they are also "gentled" far beyond what is customary in contemporary fiction. When Douglas confronts the problem of evil in his regular novels, it is resolved, as a result, with offhand simplicity. There is not a single important character in the nine novels written before *The Robe* who can be said in a theological sense to be wicked. Many do selfish things early in the book but they reform before the closing pages. From *Magnificent Obsession* (1929) to *Invitation to Live* (1940), they are bathed in the warm sunshine of a Norman Rockwell magazine cover.

But here a distinction must be made. There is a break between Douglas' flash successes of the thirties and *The Robe* (and later *The Big Fisherman*). During the depression decade Douglas presented a series of characters who undergo quick conversions. They conquer the evil within them—mainly simple selfishness—by learning to do good to others. His main theme, Douglas once announced heavily, was "personality expression through self-investment in the philanthropic rehabilitation of other people's lives." Those who invest in philanthropy receive material

rewards as well. "Quite incidentally," Douglas will assure the reader, good fortune—wealth from an invention, for example, or professional prestige—will visit the character who has done good. Virtue is more than its own reward.

While *The Robe* is also a conversion story, it rises above these other novels by making the main character's conversion more subtle and its material result death. The reader is still distressed at the general flashiness of style—as Edmund Wilson was by Douglas' trig alternatives for the verb "said"—but the subject has enough inherent strength and dignity to cause the defects to be partially overlooked. By dealing with the impact of the crucifixion on the Roman commander Marcellus and Marcellus' own ultimate choice of martyrdom, Douglas is forced to forget his easy optimism. He must face the problem of evil more earnestly than before; and the result is a book, ending with its hero's and heroine's death, that is now extremely well known. The occasion calls forth the effort, and Douglas is not unimpressive when, for instance, he describes the stoning of St. Stephen. Although *The Robe* bears the marks of some of Douglas' earlier faults, they seem less blatant.

The Author's Own Conversion

The main strength of the book derives psychologically, however, from a circumstance—referred to above—that has not been generally noticed. It is that the conversion of Marcellus may have been the conversion of the Rev. Lloyd Douglas himself, after forty years in the Christian ministry, to full Christian faith. Douglas' graphic picture may be the result of his own inner struggles, for this much at least can be said safely: in his early writings he questioned the miracles of Christ. He devoted an entire book in the 1920's to what he carefully termed *Those Disturbing Miracles.* There he argued that the miracles were open to a reasonable, natural interpretation. The water did not really change to wine at the marriage feast; the power of Christ's magnetic personality only made it seem so. Water drunk with Christ was like wine drunk with anyone else. And so on. In *The Robe,* Marcellus gives the same kind of answers at first, but he slowly travels toward belief in the supernatural origin of the miracles. Throughout most of the book Douglas refrains from describing any miracles at first hand; but when he shows Stephen coming to life after having been stoned, Marcellus says, "I believe." On the next page, and thereafter, the miracles are directly and believingly described.

A Christ Who Lives

Now, with the *The Big Fisherman,* Douglas dwells on both the personality and the miracles of Christ. Christ was not portrayed directly in *The Robe,* but here he is the central figure. Douglas stumbles of course in presenting a picture of Jesus, but he is laboring at an impossible task. Once or twice his writing achieves transparency, in the best sense of the word, and his picture of Christ becomes secure and convincing.

Again Douglas traces one major and several minor conversions. The slow, uneven struggle of Simon—the "big fisherman"—to keep from believing in the Carpenter, and then his final and absolute faith, are movingly if literally depicted. So is the effect of Jesus on the mass of people around him as he advances toward his crucifixion. The Christian miracles are again described, but Douglas' effort to realize them is like the attempt of a more gifted writer to reveal a mystic experience.

The best thing in the book is the picture of Jesus and his chief disciple. To his credit, Douglas creates an appropriate setting. The mixed and eddying life of the Near East is adequately portrayed; the canvas is broad and the colors strong. The main traces of Douglas' original maladroitness are the still jaunty style and the insertion of the abortive romance between Fara and Voldi into the plot. Fara is the daughter of Herod Antipas and wants to avenge the indignities her Arabian mother suffered from him. She goes to Galilee to kill him but meets Jesus and becomes his follower. Voldi is the Arab prince who loves her, avenges her mother, but is still refused by Fara—now called Esther—because of her conversion. The first eighty pages are devoted to this kind of thing and they are, simply, dull. Fara and Voldi serve no real purpose. Years ago Douglas wrote that "the minister's chief task is to set forth a correct portrait of Jesus Christ;" and if he had tried to do that and nothing else, *The Big Fisherman* would be a finer book.

Yet I do not think that *The Big Fisherman* will be entirely ignored by historians of the American novel. It will never, perhaps, be a *Ben Hur—The Robe* has a better chance of that. But it has vitality enough to survive. In spite of the fact that instruction and not pleasure is its ultimate aim, it deserves some attention from the critics. My feeling is that it will outlast a good many more respectfully reviewed volumes on today's best-seller list.

Innocence by Association

By Henry J. Cadbury

WE HAVE BEEN lately treated in America to a big dose of the practice of the legal and moral fallacy known as guilt by association. Instead of basing opinions of men's characters on their own verified acts and words we have been encouraged to judge them by "the company they keep." Even incidental contacts are used to defame them. If, for example, an upright public servant is seen talking to the wife of a Polish scientist, the inference is drawn that he is disloyal. Membership in certain political parties or in certain cultural or humanitarian organizations is regarded as *prima facie* evidence of guilt. To have been once a member of such a group, or to have one's name associated in any way with such persons, is dangerous to reputation. Private and public employment and the benefits of certain educational funds are jeopardized, not to mention the confidence of one's fellows and one's own peace of mind. Fear and suspicion are rife and the disagreeable trade of informers is encouraged.

The liberal who resists such tendencies recognizes their danger and injustice. He realizes that evil companionship may actually exert baneful influence. With the apostle Paul he will quote the words of Menander: "Bad company ruins good morals." But he knows also that there is injustice in the assumption that all contact with suspected persons creates new suspects. Guilt is not automatically con-

tagious. Each man should be judged from his own character. Due process of law excludes guilt by association.

The Gospels are familiar with these phenomena. In Jesus' day also there were persons who lifted eyebrows because of his associations—with the politically unpopular, the socially unwelcome, the religiously outcast. One whole chapter of an excellent recent study of Jesus deals with this association, and another with the reactions against him of the self-satisfied critics. They could easily have formed a committee on un-Jewish activities. They were the self-constituted, zealous watchers against "subversive movements," and it was they who appear to have compassed Jesus' death. It suited their judgment that in the end he was crucified between two criminals.

There is, however, in the Gospels another note. It is the warning against what we may call virtue by association. For if any charge of guilt by invoking mere association is fallacious, so is any presumptive claim of innocence on similar grounds. Yet how easy and common are such forms of self-satisfaction. To have been born with good pedigree ("We have Abraham to our father"), to know the right persons, to be members of respectable clubs or graduates of standard colleges, to be connected with reputable or even notable persons in however superficial a way —all this unconsciously seems to us a real merit.

The Case of Church Membership

How far church membership is connected with this fallacy is an interesting question. That there is real advantage in seeking the company of the virtuous and of joining with them actively in the promotion of what is good, no one will deny. We should, however, seek to strengthen the actual good in ourselves and in others, not some nominal respectability which may accrue to ourselves or to which we lend our names as sponsors.

How difficult it is to estimate just how far we and others exploit this completely vicarious and borrowed credit! Certainly sometimes we catch ourselves doing so. We name in conversation the approved persons that we know, the teachers we have studied with, the causes we are connected with. When one of our friends or organizations is honored we purr with expanded ego. Yet logically such transferred merit has no better substance than transferred guilt. As they used to say in the olden days: Every tub should stand on its own bottom.

Relentless honesty in this matter is, as I have said, represented in the Gospels. Jesus evidently was concerned to pierce this bubble, and not only when it was a matter of Jewish or Pharisaic pride, but even in connection with his own movement. Calling him "Lord, Lord" or speaking and acting in his name are not decisive. At the last assize, neither those who have helped nor those who have failed to help "one of the least of these" have identified the needy with him. Evidently this Judge is not influenced by mere association. On the contrary:

> When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, "Lord, open to us." He will answer you, "I do not know where you come from." Then you will begin to say, "We ate and drank in your presence, and you taught in our streets." But he will say, "I tell you, I do not know where you come from; depart from me, all you workers of iniquity."

'Little Designs on the Dark'

EDITOR THE CHRISTIAN CENTURY:

SIR: I warn you that this letter is mostly about baseball, so you can skip it. Just the same, there is a streak of meanness in you if you won't allow me just one short lyric in praise of horsehide during the open season for base hits and sprained ankles.

On the train last week I met an old friend from Cincinnati. As I remembered him over the years, his heart was rife with the joy of life, but now he looked like the last rose of summer.

"What has got you down?" I asked him.

"It is the Reds that make me blue," he said sadly.

I said, pouring on the sympathy, "The Reds certainly are bad. I surely hope they don't gobble up all of Asia."

He was startled. "Oh," he said, "I'm not thinking of the same Reds as you are. I don't mean the Moscow Reds—I mean the Cincinnati Reds. It looks from here as though they will finish in last place. It's tough!"

Then he brightened up. "You know," he went on, "my wife has a lot more sense than I have."

I agreed readily and heartily to this judgment; far too heartily, as I learned from his sudden frown.

"She gave me a terrible bawling out the other day. She said, 'You are a mess as a baseball fan. You don't really like the game of baseball. You keep thinking all the time about who is in first place and who is in last—that's Cincinnati. So instead of enjoying the game, you sit in the grandstand or by the radio and moan yourself into a nervous wreck every time your team gets beat. Why don't you forget the standing of the clubs and enjoy the game? It's still baseball, isn't it? Sure, they won't finish in the first division. But right now, in spite of everything, Blackwell is on second and Hatton at bat. Relax, and have yourself a time!'

"You know, she had something there, for a lot of us. Lots of folks don't enjoy the things that are in front of them because they are thinking of something else that isn't there. But even when the whole picture is dark, you can still get a kick out of parts of it, if you're not a fool."

I asked him, "Did you ever hear of William Blake?"

He knit his brows a moment. "I think so," he said. Didn't he catch for the Chicago Cubs?"

"No," I said, "I think that must be another chap. This fellow lived in England about a hundred years ago. He was a poet and an artist, and a constant case study for the psychiatrists. But he had your idea. One of his poems had a good line:

> Little designs on the dark . . .

He was saying that even when the whole sky was dark there were little bright designs on it—stars, you know; beautiful things—dippers and chairs and dogs—that you could enjoy, if you looked at them. It's a good idea, for the whole picture of this cock-eyed world is going to be dark for a long time. But there are lots of little designs, things good in themselves, that we can enjoy if we have wit enough to do it."

"Blake, you say?" he questioned. "I'll have to tell my wife he beat her to it."

Well, anyhow, we may not finish in the cellar.

Yours, SIMEON STYLITES.

JULY SURVEY OF BOOKS

Religion and Community

THE COMMUNITY AND CHRISTIAN EDUCATION. *By T. T. Swearingen. Bethany Press, St. Louis, $2.00.*

A DEFINITIVE statement on the need for the local church, either in cooperation or individually, to pitch in and actually investigate what its community is like and what constructive and destructive forces operate therein, is long overdue. Dr. Swearingen's book is that statement. Brief yet comprehensive, it is easy to read and ideally suited for continual reference. In fact, it is one of the few books which contain appendices that are alone worth the price of the book. If one were to read just Appendix A, "A Protestant Strategy for the Expression of Christian Community Concern," and nothing else, an excellent beginning would be made in understanding the role of the Christian church in community life.

This reference to Appendix A is in no way intended to depreciate the volume itself. Its objectives are threefold: "(a) to emphasize the community idea; (b) to clarify the function of Christian education in the community; and (c) to provide an experiment for study by local communities." In attaining these objectives, the author handles admirably such subjects as "Needed —A Community Theology," a thorough discussion of community, the kind of community we want and its sociological concept or definition; and the "Basis of the Church's Concern for the Community," which elaborates the theological approach.

This quotation from the final chapter justifies the inclusion of two chapters on theology:

> Dr. Justin Wroe Nixon says that if we are searching for a word that the present age understands which also represents "the earthly goal of socially minded religion," the word *community* is it. This emphasis must be made over and over again until the conscious thinking and planning of Protestant Christians and Protestant churches shall include "community" as a force to reckon with, a force to be used for social change, in order that persons as persons may be transformed. The reluctant acceptance of this self-evident fact is appalling. A half-century has passed since Walter Rauschenbusch challenged Christian thought with it. As early as 1899 he wrote: "We need a theological basis for our social interest. Our present theology is individualistic. Anything concerning the salvation of the race has to be added as a sort of annex or outhouse, which has no room on the foundation." In spite of the challenge of Rauschenbusch, the theology of today is still expressed largely in terms of the individual. Much thinking remains to be done in providing an adequate theological basis for the church's concern for the community.

As an expansion of the philosophy and findings of the 1947 Conference on the Community and Christian Education held at Columbus, Ohio, Dr. Swearingen has pioneered, with this small volume, in the discussion of an area so vital and relevant to civilization that the years to come will bring forth many elaborations on the interaction of the community and institutional Christianity.

ROBERT L. KINCHELOE.

Ideas and Character

THE AMERICAN MIND: AN INTERPRETATION OF AMERICAN THOUGHT AND CHARACTER SINCE THE 1880'S. *By Henry Steele Commager. Yale University Press, $5.00.*

THOSE who recall the reception of W. J. Cash's *The Mind of the South* (1941) might predict some negative reaction to the title of this book on the ground that it is inappropriate to apply the term "mind" to a period and geographical area, there being always many "minds" within such a time-space framework. That the author himself may respect such tender nominalism is suggested by the fact that, in the first sentence of his preface, he renounces the book's title in favor of "Prolegomenon to an Interpretation of Some Aspects of American Thought and Character from the 1880's to the 1940's," which he says truly enough "would have the merit of accuracy." Perhaps the moral is, Never underestimate the power of a publisher, even of a university press.

The limitation of the subject implied in the longer title is no reflection on the ability of the author, whom *Time* magazine might appropriately dub "Columbia's prolific (perhaps even omniscient) Commager," for only a very rash historian would make the claim of definitiveness for a work on "that vast and amorphous subject embraced in the phrase 'American Mind.'"

The author's conception of the work is that "it is an interpretation rather than a detailed chronicle" based on the major premise "that there is a distinctively American way of thought, character and conduct." He has attempted only "to interpret this American way in some of its most revealing manifestations" without supposing that those discussed are the only manifestations or even the "most dramatic or most significant." Those who take up the book should keep this conception in mind.

The second interpretative premise, suggested by the titles of the first, second and last chapters, is that the 19th century American mind is definably different from the 20th century American mind, and that the decade of the 1890's ("the watershed of the nineties") marks the turning point between the old and the new.

The body of the book then (chaps. 3-19) deals with the "transition years" in literature, journalism, philosophy, religion, sociology, economics, history, politics, law and architecture. Some of these chapters are general surveys of developments, others are interpretations of the contributions of outstanding individuals—"John Fiske and the evolutionary philosophy," "William James and the impact of pragmatism," "Lester Ward and the science of society," "Thorstein Veblen and the new economics," "innovators in historical interpretation: Turner, Parrington, Beard," and "masters of jurisprudence: Pound and Holmes."

These monographic studies are written in the exciting and lucid style to which readers of Mr. Commager's previous works have become accustomed, and bear out his claim of inspiration from V. L. Parrington, "whose disciple I gladly acknowledge myself." He makes clear in the preface that these chapters are not to be considered as "abbreviated histories" of the several disciplines dealt with, but rather discussions of them in a way that will bring out the "ideas that illuminate the American mind and ways of using ideas that illustrate the American character." This fairly anticipates and largely nullifies the criticism that the discussion of, for example, philosophy, religion, sociology, economics, politics or law is incomplete or does not rightly balance the significance of various factors or individuals. But it hardly excuses some of the boners in the chapter on religion, which is probably the least satisfactory chapter in the book. For example, take such a statement as this: "That fundamentalists should have opposed Governor Smith on religious grounds in 1924 and again in 1928 is a reflection either on their sincerity or their intelligence, for Catholics were extreme fundamentalists" (p. 181). The monographic method also means that each chapter is a more or less detailed treatment of one strand of the American mind and of the main thesis of the total work; that is, each chapter helps to illustrate the difference between the 19th and 20th century American mind and to indicate steps in the development of that difference.

Just what Mr. Commager concludes that this difference is, is not so clear and certainly cannot be simply stated. This is partly due to the tremendous complexity of the subject, but one suspects that it is not unrelated to a typical ambiguity in the author's 20th century American mind itself. This is not to disparage Mr. Commager's work, provided that one takes seriously what seems to be his main thesis here. For his main thesis regarding the difference mentioned above seems to be that "the two generations after 1890 witnessed a transition from certainty to uncertainty, from faith to doubt, from security to insecurity, from seeming order to ostentatious disorder," due largely to the impact of "first evolution, then scientific determinism" (p. 407). Naturally such uncertainty, doubt, insecurity and disorder infect the historian as much as—and perhaps more than—his contemporaries. Hence it would be too much to ask of a historian defending this thesis that he be orderly, secure and certain in his conclusions.

The uncertainty and confusion are illustrated in the author's fashion of treating moral issues while attempting to maintain

the pose of a historian who renounces all judgments of better or worse. In the final summing up, he says that inevitably the great changes in the intellectual climate and in the mechanics of living must have produced modifications of character. But "to suggest that the modifications were either for better or worse implies the existence of a moral standard," and hence "all that can be said with assurance is that the modifications were, in important respects, departures from what had seemed the 19th century norm" (p. 411).

And yet the whole book, and particularly the last chapter, implies the invocation of moral standards in no uncertain way. Intolerance is worse than tolerance (p. 414), class-consciousness and the vulgarization of taste are implied to be wrong (pp. 414-17), the current pressure for intellectual conformity is "serious" (p. 412), the "new intolerance" is characterized by "a certain moral flabbiness" and the lack of "a moral purpose" (p. 413); and of movies, radio and press it is said that "their values were meretricious and their standards shabby" (p. 426).

This display of moral indignation is surprising in a historian who renounces the existence of a moral standard and judgments of better or worse. Perhaps it only bears out his contention that 20th century Americans "still believed that such words as honor, virtue, courage and purity had meaning, and if science had injected some doubts, their standards were confused rather than their conduct" (p. 411). For certainly as a writer of history, in spite of what he says, he conducts himself as if he had a moral standard and as if better and worse meant something to him. Nor does the conduct bear out the implied explanation that this is merely the exhibition of a meaningless traditionalism—"ethical practices continued along traditional lines" (p. 408).

An insight into the author's concept of the historian which guides his *conduct* is given by the quotation from Santayana which is set on a page by itself before the preface: "To be an American is of itself almost a moral condition, an education, and a career." This quotation is further illuminated by the statement (p. 409) that civilization in 20th century America was more complex than in the 19th century, and "even partial mastery of it required both intellectual maturity and moral integrity." In the final analysis Mr. Commager comes down on the grandest moral theme of all American history and one of the most audacious judgments of better and worse that a people ever made (p. 441):

> For it was still true, a century and three-quarters after Turgot's famous letter to Dr. Price, that this people was the hope of the human race; it was still true, a century after Longfellow had penned the lines, that
>
> Humanity with all its fears
> With all its hopes of future years
> Is hanging breathless on thy fate.

Clearly Mr. Commager is typical of those modern historians who imply to their readers a strange reversal of Jesus' admonition to the people in Matthew 23:3—namely, that the readers are to follow what the historian does but not what he says, for he does but says not. SIDNEY E. MEAD.

Some Call it 'Witch-Hunting'

CHARACTER ASSASSINATION. *By Jerome Davis. Philosophical Library, $3.00.*

IN RIGHTEOUS indignation against the political hysteria of our times, Jerome Davis has written an emotional indictment of those individuals and organizations fomenting or at least permitting this type of un-Americanism to thrive. Davis knows whereof he speaks, and one of the most interesting chapters in the book is an account of his suing the *Saturday Evening Post* for libel.

The purpose of the book is "to lay bare a tendency in American society which is in the nature of a group psychosis, the tendency to smear the character of others, in a word, the phenomena of character assassination." Davis begins by reminding us that this technique is not a 20th century development, but has existed throughout history, with some pretty frightening and parallel examples in America's treatment of the early Quakers. The author uses history not to lull the reader into insensitivity, but to show him how evil good men can become.

There is an interesting chapter on "smearing the Presidents," including material on Washington, Jefferson, Lincoln and Franklin Roosevelt. Then Davis considers various types of group assassination, devoting chapters to anti-Semitism and to anti-Negro practices in American life. There is little new in these chapters, but there is also little which does not bear constant repetition. Davis advocates group libel legislation, which is as dangerous legally as it is attractive emotionally.

One of the most revealing chapters is devoted to recalling the attacks on churchmen and church groups. Rightly Davis affirms—and again how well he knows!—that "the acute heresies in the contemporary religious world are social and economic and not theological." He repeats the well known attacks on the Federal Council of Churches and on the World Council. He gives fresher accounts of why Rabbi Jacob J. Weinstein of Chicago was rejected for the naval chaplaincy because he was considered by Naval Intelligence a "premature anti-Fascist," and how liberal Cecil Hinshaw was forced to resign as president of William Penn College.

In an era of the House committee on un-American activities, a book such as *Character Assassination* is greatly needed. If the book never quite lives up to the aim of the author or the expectation of the reader, it is perhaps because the author has thrown the book together too hurriedly and also has perhaps been too close to some of the persons maligned. To cite just one example, Davis says that Stephen H. Fritchman was "voted out of office because he was too liberal." As a matter of fact, Fritchman was voted out as editor of the *Christian Register* partly because he refused to print all sides of controversial issues—because he was not liberal enough! Likewise, Davis' defense of the leadership of the Methodist Federation for Social Action is too cryptic to carry great weight.

Speaking of Joan of Arc, Davis says that she was charged with being a witch "just as today the cry against heretics is that they are 'fellow travelers.'" This is hardly a fair parallel, since there were obviously no witches flapping around in France or elsewhere in the 15th century, although there *are* fellow travelers and communists operating in all walks of American life today. Communists should have complete freedom of speech, assembly, political action, and employment (except in a few sensitive government positions). If we help recapture their civil liberties (which admittedly today are being alarmingly curtailed, as Davis so well documents), and thus reinforce our own civil liberties, then it is not character assassination to call a communist a communist or a Civil Rights Congress a communist-dominated organization. The "character" if not the civil liberties of the communists and fascists in our midst should be assassinated, but only after scrupulously safeguarding, as Davis suggests, the character of those many independent thinkers and heretics ranging between the two ends of the political spectrum who recognize that our American democracy is not perfect. Otherwise, as Davis predicts, America, which is still the land of the free and the home of the brave, may well become the land of witch hunts and the home of the fearful. HOMER A. JACK.

Getting Along Together

REASON, RELIGION AND RACE. *By Robert B. Eleazer. Abingdon-Cokesbury, 75 cents.*

THE FIRST chapter of this valuable little book is called "The Art of Getting Along Together." That is what this book is about.

Dr. Eleazer uses the findings of history, sociology and anthropology, but uses none of the jargon. He writes simply, so that the humblest layman can understand, and what he writes will be of great value to church school teachers, leaders of young people's groups, etc., not omitting the ministers.

This reviewer was pleased to find on the first page a footnote: "Jews, of course, are not a distinct race, but a branch of the Caucasian race, distinguished by their religion and culture." Even before Hitler too many people, even Jews, spoke of the Jewish race, and so of the racial characteristics of Jews. There is no Jewish race.

It is also incredible but true that many Christians know almost nothing about modern Judaism. They know something about the ancient Jews and the religion of the Old Testament but do not realize that modern Judaism is a vital, powerful force today. Nor do they realize how great is the debt that Christianity owes to Judaism and how slight is the difference between modern Judaism and modern Christianity. Even the

worship services of a Reform synagogue are not too different from the worship in a Protestant church.

The problem of Negro-white relations is dealt with rather fully and sanely. Here is much needed information. There is too little known about "the Negro in American history," the "gifts of black folk" and "the pageant of a climbing race."

The chapter entitled "Two Million Mexican Americans" seems to me especially timely. There seems to be very little interest in our Spanish-speaking fellow citizens. That is, I think, due to ignorance. This book will help dispel that ignorance. It is time for us to realize that Mexican Americans suffer all the disabilities of Negroes. They live in slums, have poor health facilities, are segregated in schools, restaurants, living space and burial space. Most Anglo-Americans do not know these facts. Here they are set forth in awful detail.

Other chapter titles are "White Man and Red" and "Orientals in American Life."

There are many disturbing facts and comments in this book, but we need to know and ponder these things, for the world is looking at America with very critical eyes. This book is for Christians and it is past time for all Christians to face up to the "American dilemma"—preaching brotherhood and practicing discrimination, segregation and much injustice.

While reading several of these chapters, I thought of the poet who commented on a news item: "Only two lynchings in 1948." His comment was, "Two isn't many, if one isn't you."

JAMES M. YARD.

The Leaven which is Israel

DAS DIESSEITSWUNDER. *By Max Brod. Limes-Verlag, Wiesbaden, Germany.*

IT IS UNFORTUNATE that so little of Max Brod's writing is available in English. Several of his historical novels have been translated, and one of the fantastic sketches from his *Novellen aus Böhmen* is reproduced in a textbook for American students of German, but this appears to be all. Many English-language readers know Brod's name as the literary executor of his famous friend and fellow townsman Franz Kafka. But outside of Palestine the general reader, Jew or Gentile, is apparently very little interested in this impressively earnest, thoughtful and thought-compelling religionist. As a Zionist of the Zionists, he professes beliefs which are shared by only a part of his own race. But Max Brod is a Zionist because he is convinced that the diaspora and the Gentile world need Zionism as much as Zionism needs them. There is no intenser patriot on the planet, and there is nowhere a more uncompromising foe of narrow nationalism.

Max Brod, the Prague lawyer who became a powerful novelist, playwright and poet, emigrated to Palestine in 1938. Since then he seems to have devoted himself mainly to theatrical activity and the philosophical evaluation of Judaism. Even if his philosophical studies were to appear in English they would probably not find many readers. He is not easy reading although he makes every effort to avoid philosophical jargon and unnecessary subtlety. As a thinker he has set himself a knotty problem. Leaving to other Zionists the not inconsiderable task of building the Jewish state and keeping it intact and healthy in spite of foreign jealousy, malice and misunderstanding, he is trying to tell the world clearly and convincingly why the sovereign state of Palestine is right and necessary. Judaism, his mind and heart tell him, cannot thrive and accomplish its mission in dispersal. To establish this, to him, fundamental truth in terms which will satisfy the thinkers and be at the same time intelligible to the masses, is his man's size—superman's size—undertaking.

In the last analysis it is impossible to appreciate to the full Max Brod's doctrine of Israel's mission unless one has a similar background and a similar temper. Brod himself never forgets that he is striving to utter the ineffable (if many religious groups hesitate or refuse to pronounce the name of God, it is primarily because they feel that they cannot), and his brave and painful efforts to lift a lukewarm Jewry and a callous Christendom to collaborate with Jehovah and with one another are tragic and sublime. Like the young Jew Jesus, he is "straitened" till he accomplish his task. I have neither the space nor the competence to summarize his *Diesseitswunder*. This note endeavors to be rather a tribute of admiration than a critique; but perhaps I can say a word which will lead a few readers to look into it.

The *Diesseitswunder*—the "this-world miracle"—is, in Max Brod's thinking, the Jew's peculiar gift for joining those incommensurables, the eternal and the perishable, the divine and the human, God's boundless wisdom and man's earthly and earthy fallibility. Brod has returned again and again to his classification of mankind into three groups. The Christian is excessively "otherworldly" (he has grown inclined to throw up his hands and separate his religious theory from his everyday practice, to join in reciting the Ten Commandments on Sunday and breaking half of them on Monday). The Heathen (an unfortunate term—in this classification Brod dumps everybody but the Christians and the Jews) is "this-worldly" and has only vague and sterile inklings of anything beyond our little planet. Of the three groups, the Jews are conspicuously blessed with a gift of synthesis. A Jew can be shrewd and genuinely pious. He can be *in* the world (the careless, foolish and wicked world) and yet not *of* it. He can meditate on God and eternity without withdrawing into the desert and shirking his social duties. He can rule a state and build a temple. He can love the Lord and love his brother. The Jew is necessary. The world needs him and, be it said reverently, God needs him. But he cannot exercise and develop his talent for synthesis without, so to speak, a spiritual powerhouse. We need a Jewish state much as our autos need a garage to keep our batteries charged for us. (The simile is mine, and might not please the author.)

This review is a skeleton and is more or less lifeless. In Max Brod's book there is flesh and blood, and there are helpful illustrations. Brod would be the last Jew in the world to deny that there have been Jewish intellectual leaders who were futile subtilizers, that there have been Jews who were foolish rascals and Gentiles who were both good and wise. He finds the miraculous power of synthesis in many non-Jews, notably in Plato, Thomas Aquinas and Goethe. (Incidentally, he blames Martin Luther and Nietzsche rather especially for the mess the world is in, though he is never bitter or even indignant.) He finds the Catholics saner than the Protestants, which was to have been expected, since Catholicism is a theocracy, like the old and the New Israel. Brod's Jew could not accomplish his mission except in a theocracy or in touch with a theocracy. Every page of his book invites refutation; but his fundamental contention is reasonable, and reading him brings spiritual edification as well as intellectual pleasure.

ROY TEMPLE HOUSE.

To Establish Liberty

THE AMERICAN TRADITION IN RELIGION AND EDUCATION. *By R. Freeman Butts. Beacon Press, $3.00.*

THE TRADITION which is referred to in the title of this book is more than a tradition—it was enacted into law at the birth of the American republic. Today efforts are being made to reinterpret the tradition and to make the law inoperative. It is Prof. Butts' contention that the American people should know both the tradition and the law thoroughly before deciding on their future course.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." So declares the First Amendment to the Constitution of the United States. What, precisely, did these words mean to the men who adopted the amendment? As Prof. Butts interprets it, "this meant not only free exercise of religious worship based upon civil rights of conscience but also the prohibition of 'cooperation' by the federal government with one or with many churches." He proves this with conclusive evidence. The evidence shows that the First Amendment, as adopted, was opposed by those who maintained that it was the government's duty to render impartial aid to the "major" religions. Their point of view did not prevail, but the same philosophy has been brought forward again in the present day. Its proponents erroneously assert that the founding fathers did not mean to forbid "cooperation" between church and state when they adopted the amendment.

According to Prof. Butts' lucid and well documented account, the people of the original American colonies abandoned the notion of a single established religion for that of a multiple establishment of several dominant religions, and in turn abandoned the

multiple-established notion for the notion that only complete disestablishment could guarantee true religious freedom for all. When a single Christian sect was established, the members of other Christian sects as well as non-Christians objected. When several Christian sects were established, unorthodox Christians as well as non-Christians objected. Wave upon wave of immigration made America's population increasingly heterogeneous, and the problem became more acute. The general trend was unmistakably in the direction of greater religious liberty—the "in" groups being forced to give ground slowly to the "out" groups. The conflict of interest could be resolved only along the path of freedom mapped out by such men as Roger Williams, William Penn, Thomas Jefferson and James Madison.

Prof. Butts demonstrates that when the First Amendment was adopted, single establishment no longer existed in any of the thirteen states, and modified forms of multiple establishment existed only in Massachusetts, Connecticut, New Hampshire, Maryland and South Carolina. These five had lagged behind the other states in progress toward the complete separation of church and state, and it was against their lingering forms of "tyranny over the mind of man" that Thomas Jefferson and James Madison were waging their battle during the formative period of the republic. Madison, father of the Constitution, fought hard to have the prohibition embodied in the First Amendment made applicable to the states, but was defeated on this point. Nevertheless, the trend which had manifested itself within the states continued, and the process of separation was completed, before long, by the action of the states themselves.

The development of the public school system was attended by a similar struggle between the advocates of a religiously oriented government and those who adhered to the Jeffersonian view that the government must maintain strict neutrality in matters religious. Again the sectarian leaders lost their fight. Virtually without exception, the states prohibited religious instruction in the public schools.

In his final chapter, Prof. Butts deals forthrightly with the specific issues raised in our present-day controversy over the use of tax funds for religious schools and the place of religion in the public schools. In the light of the American tradition, he examines the merits of the question of free textbooks and free transportation for parochial schools, federal aid to education, the use of parochial schools as public schools, Bible-reading in the public schools, the use of religious garb by state-employed teachers, and the released time system of religious instruction. Although himself opposed to government aid to religion in any form, whether direct or indirect, he quotes extensively from the advocates of "cooperation," as well as from both majority and minority opinions in the Supreme Court's Everson and McCollum cases, and many conflicting decisions of the lower courts. The entire picture is presented without omission and without distortion.

The American Tradition in Religion and Education will serve as a valuable corrective to much misinformation which has been disseminated in the heat of current controversies. It should have a wide audience.

STANLEY LICHTENSTEIN.

Books in Brief

THE APOSTOLIC PREACHING AND ITS DEVELOPMENT. *By C. H. Dodd. Sixth printing. Harper, $1.50.* Even an old book by Prof. Dodd, when freshly reissued, becomes an object of new interest. Dr. Dwight E. Stevenson, professor of homiletics in the College of the Bible, Lexington, Ky., gives (by request) his word about it: "According to Prof. Dodd, 'back to the Bible' may be a much longer journey than the modern pulpit now anticipates. England's New Testament scholar carries us into a strange eschatological world where the apostles proclaim, 'The Age to Come has begun.' While we do not have to preach that, we must translate it into a modern equivalent. Otherwise we may exhort and we may teach, but we will not preach the gospel. Ministers who have missed this jolting book, first issued in 1937, will want to read it now in its sixth printing."

ATOMS OF THOUGHT, AN ANTHOLOGY OF THOUGHTS FROM GEORGE SANTAYANA. *Selected and edited by Ira D. Cardiff. Philosophical Library, $5.00.* Santayana suggested the word "atoms" in the title and approved the project, though he did not make the selections. The excerpts are either single sentences or very short paragraphs, arranged topically. Of course the systematic aspect of Santayana's philosophy cannot find adequate expression in any collection of bits lifted from their contexts, even if they are pieced together under appropriate headings. But it may be that the best thing about Santayana is not his system but his brilliant flashes of wisdom and opinion and the felicity with which he turned these flashes into no less brilliant phrases. I leave it to the experts to say whether this is true. Certainly there are few other philosophers, if any, whose writings lend themselves so well to such anthologizing. Mr. Cardiff has diligently combed nearly thirty volumes and many articles for the most seminal sentences and has arranged them intelligently. This book is a genuine mental stimulant in a form pleasant to take.

JANE WELSH CARLYLE, A NEW SELECTION OF HER LETTERS. *Arranged by Trudy Bliss. Macmillan, $3.00.* It is generally admitted, even by the warmest admirers of Thomas Carlyle's writings, that he must have been a very hard man to live with. On the evidence of these letters, one might conclude that this is only about two-thirds of the truth, the other third being that Jane also was not so easy to live with. She was a woman of brilliant mind, not beautiful but "one of the most fascinating women in London," and she could hold her own in the high literary circles in which the Carlyles moved. In an age when letter writing was an art, she was one of its best practitioners, but I have the feeling that the critic is wrong who says that she probably took as much pains in the composition of her letters as most authors take in writing for publication. On the contrary, her letters seem to have great spontaneity, even when dealing with other than commonplace personal themes. They are, however, enlivened by much that is personal. Though she described herself as "singularly inaccessible to jealousy," her blood pressure obviously rises every time she has occasion to mention Lady Ashburton, as she does very frequently over a long series of years. Most of the letters have been previously published, but new ones are now added, with supplementary biographical data to knit the whole into an integrated account of the life and thought of a great personality who, though much pitied, seems to have been rather competent in taking care of herself as well as of Thomas.

AND SO TO ROME. *By Cecil Roberts. Macmillan, $5.00.* Readers who found delight in Mr. Roberts' earlier *And So to Bath* will know what to expect but will find one difference of method in the present book. The other one told about the journey from London to Bath and the historical and literary associations along the way, as well as about the fashionable old watering place itself. This one assumes that the traveler is already in Rome and deals wholly with that city. It is both less and more than a guidebook: less, because it leaves the tourist (or, this year, perhaps we should say the "pilgrim") still needing maps, data about hotels, restaurants and museums, the location of the American Express Co., and all the details about churches and monuments that make guidebooks so dull to read but so indispensable on the spot; more, because it tells scores of enlightening and entertaining true stories which are as intimately, though invisibly, attached to spots in Rome as ivy to an old wall. These represent a kind of history for which even the great Gregorovius did not find room in his many-volumed *Geschichte der Stadt Rom.* Here, for example, are Milton's visit to Galileo, a chapter on the love life of Raphael, one on Pauline Bonaparte (of whom most tourists have seen a good deal in the Borghese), stories about visits to Rome by Luther and Byron and the Stuart pretender, stories about the house of Doria, the Castle of San Angelo and the Palatine. The possibilities are endless. Mr. Roberts has explored many of them industriously and has reported his findings vivaciously.

RELIGIOUS BELIEFS OF YOUTH. *By Murray G. Ross. Association Press, $3.00.* Tables present findings from nearly 2,000 questionnaires and 100 interviews. One conclusion is that too many youths are neither believers, disbelievers, nor seekers. They need to learn that the questions are important.

W.E.G.

NEWS of the CHRISTIAN WORLD

Brethren Support National Council

Annual Conference Adopts Statement on Race Problem and Pledges Continued Fight Against Selective Service

By Garland Evans Hopkins

GRAND RAPIDS, MICH., June 18.—The 164th Annual Conference of the Church of the Brethren adjourned here today after six days of worship, fellowship and business sessions. As in years past, Brethren gathered from all over the country for this annual meeting, bringing their wives and children. There is hardly another such gathering in the church life of America. Business is incidental to fellowship and worship. The total effect of completely planned days that begin at 7 a.m. and continue without interruption to 10:30 p.m. has been a vital religious experience for the more than 5,000 who have attended these sessions. Of these, 836 were official delegates.

Cooperation Debated

The most prolonged discussion of the conference followed the recommendation of the denomination's powerful standing committee that the Brethren send delegates to the constituting convention of the National Council of Churches. Opposition came almost entirely from pastors from eastern Pennsylvania, where Carl McIntire's fundamentalist movement has gained some adherents among Brethren. Delegate Martin of Altoona urged that the conference submit the recommendation to the congregations for a vote. Pres. Calvert Ellis of Juniata College answered that this was not in the Brethren tradition. "Our church is not a pure democracy," he said; "rather we are a representative democracy." Samuel A. Longenecker of Nappanee, Ind., attempted to compromise the disagreement by urging postponement.

It was clear that the great majority of those present wanted to complete the matter at this conference. Paul M. Robertson of Hagerstown, Md., pointed out that, as formerly in the case of support for the Federal Council of Churches, all money contributed to the support of the National Council would be paid from funds so designated by interested churches and individuals. James H. McElrod, executive secretary of the Brethren's West region, urged that delegates ignore the opposition's often repeated argument that membership in the council would lead to schism. He felt that the argument "that we can have harmony if *you* go *my* way" would not prove a successful pattern for the future development of the church. It was a contention out of keeping with Brethren history and traditions, he pointed out. Minor C. Miller of Virginia closed the debate with an eloquent plea for continued development of the church's leadership in interdenominational movements. The recommendation passed 544-130.

Named as delegates to the National Council were Rufus D. Bowman, C. Ernest Davis, Mrs. Everett R. Fisher, Robert Mohler, Raymond R. Peters and Paul M. Robinson. Alternates are Calvert N. Ellis, Foster B. Statler and Ralph B. White.

Take Position on Race

The General Brotherhood Board, the central body coordinating all administrative activities of the church, recommended for adoption a statement on race. The denomination has fewer than 100 nonwhite members, a fact which was probably reflected in the mildness of the document. The paper recommended "such of the following policies as are feasible for individuals and congregations"—and proceeded to list seven specific proposals, among them free welcome into membership of any and all congregations, fellowship "in pews and at meals," inclusion of members of other races on employers' staffs, and the desirability of having friends among other races. The report also pledged the church to participation in all efforts to combat race prejudice. It was unanimously adopted.

The delegates heard fraternal greetings from Willis E. Ronk of Goshen, Ind., moderator of the Brethren Church. Mr. Ronk expressed the hope that the day was not far away when his denomination and the Church of the Brethren could unite. I. N. H. Beahm, the beloved 92-year-old "Brother Beahm" of all the Brethren, responded in his usual humorous fashion, ending, again as usual, with the sound suggestion that one step toward unification would be a joint periodical.

Both in the adoption of its Brethren Service Commission's report and in the conference resolutions the delegates went on record as continuing their fight against the draft act. The service commission also reported on the success of its experiment with German high school students. At present 90 such students are living in Brethren homes in 16 states. The sponsoring family pays $100 toward transportation and gives room, board, necessary clothing and a small monthly allowance. A hundred more are shortly to be brought over, and plans are under way to enlarge the program through interdenominational cooperation.

The commission also reported that its volunteer service program, which allows church members to give directed full-time service to the denomination, is being enlarged. There are now 132 such volunteers serving in home missions, community work, peace caravans and other projects.

Bittenger Named Moderator

Desmond W. Bittenger of Elgin, Ill., president-elect of McPherson College in Kansas and editor of the denomination's weekly, the *Gospel Messenger*, was elected moderator to succeed C. C. Ellis of Huntingdon, Pa. Dr. Ellis was too ill to attend this conference, which has been ably presided over by the alternate moderator, Harper S. Will of Chicago. Mr. Will is succeeded as alternate moderator by Russell D. Bollinger, dean of Manchester College. William M. Beahm succeeds himself as secretary for the 10th consecutive year.

The conference closed with the taking of a $100,000 offering and the adoption of a $1 million budget for the denomination's national and international program of missions, social service and Christian education.

Extend Literacy Drive to Africa

In New York, Frank Laubach Reports on Program in 9 Countries—Liberia Joins Officially in Effort

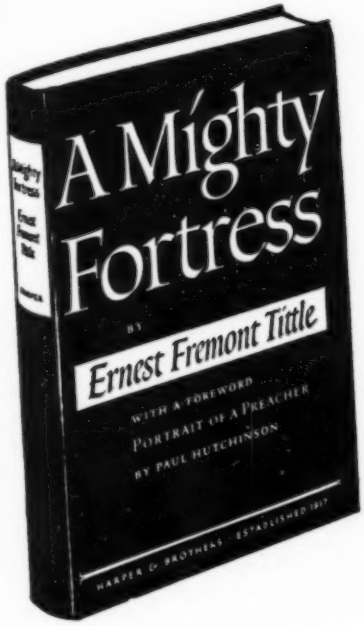
NEW YORK, June 19.—Frank C. Laubach, who returned last week from a six-month trip during which he and a five-man team launched literacy campaigns in 15 languages in 9 African countries, addressed a luncheon meeting given in his honor on Wednesday. Dr. Laubach, pioneer literacy expert who has reduced 200 languages to phonetics for rapid mass education, discussed the endeavor in which he is engaged as a weapon against communism and as a means of bringing Christianity to backward areas of the world. He has assisted governments and Christian missions in more than 75 countries to set up campaigns against illiteracy. It is estimated that 60 million people have learned to read through use of his methods or modifications of them. At the luncheon, Norma Bloomquist, a Lutheran missionary to Liberia, reported on the campaign recently launched in that republic in what is regarded as the first nationwide effort to coordinate government and voluntary educational facilities for literacy. Miss Bloomquist was appointed by Liberian Pres. William V. Tubman to direct the campaign.

Advertising, Business Agencies To Aid 'Religion in Life'

Addressing a recent meeting of 50 national religious leaders in the interest of the nationwide nonsectarian program, Religion in American Life, Charles E. Wilson, president of General Electric Co., declared that "there is abroad in the land a hunger for spiritual things." For the second consecutive year, Mr. Wilson will serve as chairman of the committee of outstanding laymen who will sponsor the special programs planned for November 1950. The campaign will seek to bring home to every individual the importance of religion and religious institutions and urge everyone to attend and support the church or synagogue of his choice. American business and the advertising industry will again support the program through their public service organization, the Advertising Council of America. Promotion, to be executed on a voluntary basis by the J. Walter Thompson Co., will be carried on through newspaper ads, radio and television networks, outdoor posters, bus and car cards and publicity in 3,000 industrial publications and in national magazines.

100,000 March in Annual Sunday School Parade

Nearly 100,000 marchers took part in the 121st anniversary parade of the Brooklyn Sunday school union last week, for which tens of thousands lined the city's streets. Guests of honor on the reviewing stand were Margaret Truman and Mrs. William O'Dwyer. They also visited the parades of the various borough units, and Miss Truman spoke at the anniversary luncheon. Theme for the day was "Christ, the Re-



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By PAUL HUTCHINSON, Editor of *Christian Century*

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This book is a sequel to IS GOD EVIDENT? in which Mr. Heard drew from the facts of natural history the conclusion that God is a valid inference. In the present volume he follows up his inquiry from natural history to human history. It is an inquiry into human and prehuman history, in terms of the doctrine of creation, fall and redemption.

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From Dr. Holmes' introduction: "In no other book known to me are we brought so close and so fondly to the Mahatma as in these casual messages to his beloved 'daughter.' These letters to Mira, humble as they are, will be preserved as a precious part of mankind's abiding heritage." **$2.50**

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deemer of Mankind." In Brooklyn, all schools close for this day through special action taken by the state legislature over a century ago. Similar parades were held after school hours in Queens and other Long Island towns.

'Y' Leader Retires After 42 Years' Service

The last official speech by Margaret Webster, executive director of the New York Y.W.C.A., who is retiring after 42 years' service with the organization, was made at the graduating ceremonies of the "Y's" Harlem Trade School. "I'm so glad my last speech was there," she said later. "I have cared so much to bring about the right kind of interracial feeling. Now there is such complete acceptance you don't even have to speak about it." In her years of service, Miss Webster has seen more than 1.75 million girls come and go at the "Y." During that time membership in the New York association has increased by one-third.

Launch Episcopal Service to Aged

Last week the Episcopal Service to the Aged, a program established at the annual convention of the diocese of New York, announced the appointment of Elizabeth Evans as executive director. The program will assist the clergy of the diocese in dealing with the problems of their elderly parishioners. It does not envision establishment of any additional institutions, but will be carried on as a nonresidential service.

And So Forth

On June 11 John Summerfield Wimbish was installed at Calvary Baptist Church as successor to William Ward Ayer, who resigned last December to devote his time to evangelistic work. Mr. Wimbish, a graduate of Moody Bible Institute, has for the past seven years been director of the Old Family Bible Broadcast at Augusta, Ga.

At the Church of St. Paul and St. Andrew, 52 new missionaries of the Methodist Board of Missions were commissioned on Wednesday.

Ralph E. Diffendorfer, president of the Japan International Christian University Foundation, was the speaker at the recent 50th annual commencement of Biblical Seminary here.

Carl E. Lund-Quist, assistant executive director of the National Lutheran Council, has left for a three-month trip to Europe. On Aug. 1 he will attend the annual meeting of the Lutheran World Federation's executive committee, to be held at Tutzing, Germany.

Donald Warren Herb of Lancaster, Pa., has been elected pastor to Lutheran students attending colleges and universities in the Greater New York area.

J. HENRY CARPENTER.

School of Alcohol Studies To Be Held in Wisconsin

The University of Wisconsin will be host Aug. 21-26 to its third annual summer session of alcohol studies patterned after the "Yale Plan" clinic. The school is sponsored by the university's extension division in cooperation with the state department of public welfare's bureau of alcohol studies.

Approve Changes In Marriage Law

Church of Scotland's Presbyteries Now to Vote on Suggested Procedures for Individual Cases

EDINBURGH, June 7.—An important event at the recent meeting here of the General Assembly of the Church of Scotland was the adoption of the report of the special committee set up to consider possible solutions to the question of under what circumstances a minister may celebrate the marriage of a divorced person. The situation up to now has been nominally governed by the assembly's 16th century law.

J. Pitt Watson, who presented the report, pointed out that the church was faced with three possible solutions: setting up a bar to the remarriage of both parties to a divorce; application of the bar only to the remarriage of parties pronounced guilty by the civil courts; and the setting up of no bar at all, leaving individual cases to be decided on their merits. The third solution has been approved by the majority of presbyteries. The committee proposed that panels be set up in all presbyteries and that a central assembly panel be established. Ministers would examine the facts in each case and submit them to the presbytery panel; if the situation should warrant it, the decision would be put up to the assembly panel. There would be no appeal to the General Assembly. No minister would be compelled to carry through with a marriage ceremony of which he disapproved on conscientious grounds; in such a case, the presbytery would be compelled to make other arrangements for the wedding. Under the Barrier act, which controls all constitutional changes, the report will now be sent down to the presbyteries for discussion and submission to the next General Assembly, which will conclude the matter.

Anglicans Officially Represented

Moderator of the General Assembly was Hugh Watt, principal of New College; the high commissioner, Admiral Lord Cunningham of Hyndhope, grandson of a former moderator. Among the honored visitors invited by Moderator Watt to address the General Assembly were Ambasador Douglas of the U.S. and Bishop J. H. H. How, primus of the Episcopal Church in Scotland. This was the first official visit ever paid to an assembly by a member of that communion; it followed the official visit to the representative Episcopal Church Council by George S. Duncan last year when he was the Church of Scotland's moderator.

Bishop How, while cordial, spoke cautiously, emphasizing that he sees no hope of any future incorporating union between the two churches, nor any possibility that the Episcopal Church will recognize Presbyterian orders or sacraments. The Episcopal Church in Scotland is on the Anglo-Catholic side. The truth is that in this country the Anglicans and non-Anglicans are probably farther apart than they were 20 years ago, when the late Patrick Carnegie Simpson of Westminster College, Cambridge, was so eminent and persuaslve a figure in discussions between them; his classic presentation of the case of "Catholic Presbytery" greatly influenced the minds of many Anglicans.

Manses Get Attention

The report of the special committee on condition of the church's manses was presented by Alexander Macara. It asked each presbytery to set up a fabric committee and the assembly to establish a property committee. J. Hutchison Cockburn, former moderator, strongly supported this move. He said that an inquiry lasting five years and producing such startling revelations—that hundreds of Scotland's manses are in sorry state, with inadequate plumbing, barracklike rooms, ancient iron grates and coal oil lamps—should be brought to practical issue.

The minimum stipend for pastors for the coming year was set at £450, with manse and taxes; in the four large cities, the minimum is to be £500, plus manse and taxes. This is the highest minimum ever set by the church, but when the reduction in the value of the pound sterling is considered, it does not mean as much as did the £175 set by the United Free Church of Scotland, now a part of the Church of Scotland, in 1913.

The question of pacifism did not come up at the sessions of the General Assembly, probably because it is felt that all that can be said on the subject has been said.

Housing State Arouses Ire

Although the "foreign missions night" when outgoing missionaries were dedicated struck as always a note of deep spiritual emotion rarely touched otherwise, it was during the debate on housing that the assembly reached the highest pitch of feeling—this time of disappointment, even of anger. Robert Howieson proposed an amendment strengthening an already strong pronouncement by the assembly's church and nation committee on the failure in home building, which is proving devastating to the lives of tens of thousands of young couples and of older people as well. Overcrowding is six times worse in Scotland than across the border. It was London's failure to acknowledge the grim facts of the housing situation here, as much as anything else, that lay behind the General Assembly's demand that a royal commission be appointed to examine the whole question of the relations—political, economic and financial—between the two countries.

In the absence because of illness of veteran John White, the main speech on the church's extension program in new housing areas was made by Horace Walker, new secretary of the home board, who held the assembly spellbound by his presentation of the program to provide churches or hall churches for those areas.

The General Assembly expressed approval of the recent radio broadcasting in Scotland of the communion service (the sacrament itself was not broadcast). This was in marked contrast to the action of the recent Assembly of the Congregational Union of Scotland, which disapproved strongly of the broadcast. The president-elect of the union, by the way, is Mrs. Vera Kenmure, who 22 years ago became the first woman in Scotland to be ordained by the Congregational, or any other, church. She succeeds George Blatch of Glasgow, a layman.

INNES LOGAN.

Presbyterians, U. S., Cautious

General Assembly in Harrisonburg, Va., Displays Reluctance to Adopt Any Venturesome Steps

HARRISONBURG, VA., June 15.—Southern Presbyterians have just concluded their 90th annual General Assembly at Massanetta Springs conference grounds on the outskirts of Harrisonburg, in the beautiful Valley of Virginia. Across the main street of Harrisonburg, as the commissioners drove in for the gathering, was spread a vast banner with the legend in huge letters, "Antique Show." Let us hasten to assure ourselves that this was purely a coincidence. At the same time there was a tremendous appeal toward the past in the very atmosphere of the place. The Harrisonburg cemetery is crowded with graves of Confederate soldiers. Stonewall Jackson, who was an officer in a Presbyterian church, fought over every inch of this soil. Five of the seven presidents given by Virginia to these United States were born within a few miles of this neighborhood.

Macaulay said something to the effect that if a man were not proud of his ancestors he was probably the sort of fellow whose descendants would not be proud of him. The 400 commissioners who are scattering to their homes as these lines are written may know little and care less about Macaulay, but they have been taught from their youth up to consider carefully the rock from which they were hewn. Here in the Valley of Virginia they spoke with the spirits of their fathers.

Lacy as Moderator

Benjamin Rice Lacy, president of our Union Theological Seminary in Richmond, was elected moderator by a rarely duplicated unanimous vote. There were times when the group he was called to lead needed "moderating" in almost every sense of the word, but always Dr. Lacy was in complete possession of himself and of the situation. There were comparatively few practiced ecclesiastics in this year's assembly, but there were a number of men of very intense feeling and more than once these brethren needed a firm hand for their guidance. This they undoubtedly had.

Southern Presbyterianism is in the midst of a momentous decision, and so is typical of many denominations. The very vocal minority which fought so strenuously at Harrisonburg may not always and everywhere be so large or so vocal, but what we saw during our deliberations is just one segment of a worldwide and agelong campaign. The issue can be variously stated, but always it harks back to a question as to whether the Man of Galilee is really bringing in a Kingdom and as to the essentials for that Kingdom's coming. Southern Presbyterianism is not the largest section of Presbyterianism in America or in the world, but it is a sufficiently strong group to be worthy of study. There are nearly three-quarters of a million of us and we come from that part of the United States that stretches from New Mexico to the borders of Maryland and Pennsylvania and from Kansas City to Key West. The roster at Harrisonburg bristled with Scottish names,

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but a dozen or so Negroes were scattered through the auditorium and two or three Indians and at least one Mexican were present.

Denomination Reports Growth

We heard of encouraging additions in every department. Our Sunday school enrollment is increasing. Our churches in Africa and South America and even in the Orient are alive and vigorous. There are no embarrassing debts for any of our boards. The past 12 months have seen a veritable face-lifting in our assemblywide organization. One reason why W. E. Price, a layman, was elected our moderator last year was that he was chairman of a committee that undertook to streamline our denominational machinery. For two generations we had boasted that we were directed by committees and not by boards. Suddenly, under Mr. Price's leadership, we have changed all this. The world at large has no interest in the details of what took place, but to us these details are tremendous.

A "Presbyterian building" in Atlanta which will house most of our boards and a vast deal of our denominational planning and directing is in mind. Duplications are being avoided. Economies are demanded. Results are expected. And we are rejoicing. Hundreds of young men are making ready to enter our ministry. Scores of volunteers are swelling our foreign missionary ranks. Our giving in dollars and cents has reached and passed an all-time high. Possibly it is of interest to others that much of this generosity is going to new buildings and not to sacrificial outpourings for a needy world. But in the main we can point with pride even when we are viewing with alarm. It just may be that we are fiddling while Rome burns, but at least we are having a jolly time while the party lasts.

What really matters is that we are facing, as is everybody else, the question of authority, the problem of literalism, the necessity of translating the Great Commission into marching orders for a new world. Many of those who debated so furiously at Harrisonburg had little idea of what was really involved, but were sure that decisions were being made while heaven and hell watched with bated breath. Take, for example, our refusal to cooperate in the establishment of a great Christian university in Japan. It seems well-nigh impossible for our rank and file to get at the facts. Most of the debate that we heard last week had to do with explaining why we could not do what some expected of us. Our John Allen MacLean is largely credited with originating the idea. There were a number of overtures before us pleading that we take active part in the enterprise. But the fact remains that our board has no large surplus of funds for such an undertaking. And it is true that there are other educational commitments in Japan and adjoining lands. But the underlying problem is one of trusting our fellow Christians.

Liberalism vs. Literalism

There are those who believe that we alone are the people and that wisdom will die with us. There are many who insist that the new institution is not Christian; the term generally used before us was the "Imperial" university. It matters not what our view is as to this particular school. What does matter is that "grass-roots" Christendom is a long, long way from New York and from the council chambers where experts work out and undertake to direct.

Some of the frightened brethren who called on high heaven as they pleaded with us in Harrisonburg are sincere. They actually think that somewhere in the rather recent past this growing thing which God is working out became static. They talk about the faith of our fathers. They talk about the authority of Jesus and the need for guidance in a darkened world. The trouble is that they forget the real fundamental as they fight.

Dabney's Heritage

It is well that we see this struggle in its true light. Those of us who believe in progress and tolerance and who realize that we have something to learn must walk carefully lest in striving for the truth we deny it ourselves. But those fearful souls who see in every change a denial of all good must also realize that they are in danger of sinning against the Holy Ghost. Meeting in Virginia as we did we were in the literal shadow of our Union Theological Seminary. The great name in this institution is that of Robert Lewis Dabney, who was on Stonewall Jackson's staff and died more than 50 years ago. It would certainly startle some of our fundamentalist friends if they could realize that Dr. Dabney, with all his orthodoxy, did not believe that everybody outside the circle of his individual thinking was lost. Dr. Dabney says plainly in his *Outlines of Theology* that we have no right to say that seeking souls anywhere are left out. But some of our minority will not admit this. They see in all advance a straight plunge into hell, and they say so with apparent sincerity.

No Opinion on the H-Bomb

What we and all the world have to do with is seen again and again in our agenda of the past week. For example, we were asked to express ourselves regarding the hydrogen bomb; we declined with the statement that we did not feel qualified to do so. We also asked a little group of some dozen or so pacifists not to use the words "Presbyterians, U. S." in the literature they may send out. In other words, we either ignored the problem of war or aligned ourselves distinctly with the militarists. Whether we were trying to please Washington or the Prince of Peace in our decisions we did not say; certainly Washington was not more than 100 miles or so distant, and Southern Presbyterians have always boasted of their patriotism in spite of the fact that they have sometimes been on the wrong side. It ought to give us pause to remember that the great document on which our history as a separate denomination rests is openly and powerfully a defense of slavery. If we were wrong then we may be in need of correction now.

We did think briefly about such matters as divorce, but we did not touch on other equally pressing problems. We reported much of which we are proud but we passed by much that ought to give any professed follower of Jesus pause. Whether our prosperity is built on a sure foundation remains a question. Much of our wealth is tobacco money. We endow our schools and colleges with this wealth. There is no reason for making an issue of a detail, but the question persists whether we are really followers of the Man of Galilee.

D. P. McGeachy.

Boegner Resigns As Synod Head

French Protestants Choose Maury as His Successor—Annual Meeting Asks Release of C.O.'s

NIMES, FRANCE, June 8.—Chief concern of the Reformed Church's annual National Synod, held last week end in this city at the southeast entrance to the historic Cévennes mountains, was the resignation of Pastor Marc Boegner as president of the National Council, the synod's executive organ. He has occupied this key post since the formation of the Reformed Church in France through a series of mergers in 1938, and was one of the chief artisans of this reunification of almost all the French Huguenot bodies. Reasons for his resignation, he explained, were his age—he is approaching 70—and his desire to give increasing time to personal reflection and devotion, so far as his service as president of the Protestant Federation of France and one of the presidents of the World Council of Churches will permit. The synod heard Pastor Boegner's announcement of his resignation in awed silence.

The newly elected National Council chose as Pastor Boegner's successor Pastor Pierre Maury, 59, long an outstanding figure in French Protestantism. He served many years as general secretary in France of the World Student Christian Fellowship, and is known as one of the first to bring to the attention of French Protestants the thought of Karl Barth. For several years he has taught in the Protestant Theological Faculty in Paris, and is well known abroad through his activity in the ecumenical movement.

On Youth, Social Action

The National Synod, the supreme governing body of the Reformed Church, is made up of delegates from the 16 synodical regions and includes an equal number of ministers and laymen. At the sessions here 200 delegates were present, along with a dozen visitors from sister churches in other lands.

The critical state of the church's relations with many of its own young people and with the totally unchurched youth of the nation was incisively analyzed by Pierre Burgelin, philosophy professor at Strasbourg. No new light, however, was given the synod on the measures needed to reanimate the classical youth movements or to render more coherent certain recent strivings toward a parish-centered youth program.

The report by Pastor Élie Lauriol, chairman of the Movement of Social Christianity, on "the church and the international disorder" brought the synod to a high point of seriousness and humility. Pastor Lauriol served for many years in Nimes, and an announcement of his appearance is enough to bring an overflow audience to any hall. (About one-fourth of the city's 80,000 population is Protestant.) For the past few years he has been a pastor of the Church of the Oratoire in Paris—the "Riverside Church" of French Protestantism. During the six-hour discussion which followed Pastor Lauriol's report, the synod determined that it would not make an empty statement involving no personal commitment in order to bring unanimous agreement. An important evidence of this determination was the fact that the prominent manufacturers present as lay delegates pushed even harder than some ministers for the resolution calling upon the government to take measures to meet the problems of miserable housing and abnormally low wages by taking steps calling for real sacrifices on the part of all the more fortunate sections of the population.

Ask Release of C.O.'s

The synod unanimously adopted a vigorous reminder to the government that it supports the bill providing for alternative service for conscientious objectors to war, which has lain too long upon the table of the National Assembly. Because French law makes no such provision, a number of French c.o.'s are today languishing in prison. The resolution as adopted requests the immediate release of all c.o.'s pending enactment of the proposed bill, and declares that the synod "feels compelled to give its support to the defense of all conscientious objectors belonging to the Reformed Church."

Most controversial of the resolutions emanating from the Lauriol report were those bearing upon the establishment and maintenance of peace. In one statement addressed to the French government the synod called for "immediate action with respect to other national governments and the U.N., in order that by a rigorous international control and the renunciation of the principle of sacrosanct national sovereignty, a progressive and total disarmament may be realized, beginning with atomic and bacteriological warfare." The intense discussion of this measure revealed that while all members of the synod were aware of the Stockholm declaration of the (communist) Partisans of Peace, very few were deceived by it and all were prepared to go far beyond it.

In another statement, addressed to the World Council of Churches, the synod called for common action with the Russian Orthodox and Roman Catholic churches in a moral and spiritual "peace offensive" in every land. It held that past criticism of the World Council by these bodies should not be permitted to discourage the council from seeking the strongest possible Christian condemnation of the cold war and of the great powers' unyielding attitudes.

Welcome German Churchman

While no report was presented concerning the Schuman plan for internationalization of western Europe's metallurgical industries, a gauge of the attitude toward basic Franco-German problems was the sober but warm reception given Pres. Heinemann of the Synod of the Evangelical Church in Germany, who is also minister of the interior in the Bonn government. In a short but moving statement, given in French, Dr. Heinemann paid respect to the great Huguenot tradition. He declared that out of the recent struggle in Germany has come a desire that the presbyterian-synodical form of government, practiced by the Huguenots for centuries, might replace the established, state-dominated regime which the Protestant church in most parts of Germany has known since the time of Luther.

HOWARD SCHOMER.

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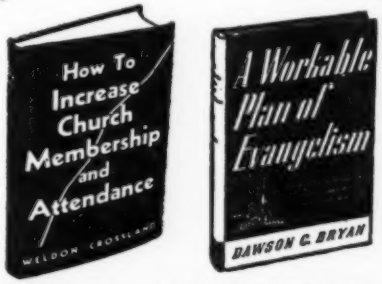

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Rockefeller Gives Institute a Home

$250,000 Gift Permits World Council to Purchase Chateau de Bossey as Ecumenical Study Center

GENEVA, June 15.—An additional gift of $250,000 from John D. Rockefeller, Jr., will enable the World Council of Churches' Ecumenical Institute to purchase the Chateau de Bossey 10 miles from Geneva and reconvert it to house permanently the international study courses and conferences it sponsors. During the past four years the institute has rented the chateau with funds given earlier by Mr. Rockefeller. In that period, 443 men and women from 15 denominations representing 45 countries have attended the study courses. In addition, the chateau has been the scene of a number of conferences dealing with the problems of specific professions—journalism, the law, industry, teaching and so on. The latest of these, held at the end of May, was attended by social workers from several countries. Just now a conference dealing with problems of ecumenical thought at the parish level is under way. The operating budget of the institute will have to come increasingly from World Council funds, General Secretary Visser 't Hooft points out.

Claim Ordass Asked That Sentence Be Commuted

A press correspondent in Geneva addressed a telegram to the Hungarian Lutheran Church, asking about the health of Lajos Ordass, former bishop who was deposed from his office in April by a "special disciplinary court," and inquiring whether he will be permitted to carry out pastoral duties. Bishop Lajos Vetõ, new external relations adviser to the Hungarian church, answered: "Ordass was released on grounds of his personal request. He is well. He is now with his own family." Similar information was contained in the official communiqué announcing Ordass' release after Ivan Reõk, lay head of the church, had submitted to the civil authorities a petition for pardon. It explained that the minister of justice ordered the release because Ordass had asked that the remainder of his sentence be commuted.

Integrate C.W.S., World Council Services to Refugees

Meeting here early this month, the administrative committee of the World Council's department of interchurch aid and service to refugees approved a plan to integrate its refugee service with Church World Service's European operations for displaced persons. Transfer of responsibility for C.W.S. operations to the refugee division will take effect July 1. The resulting new agency will be known as the World Council of Churches' U.S. Displaced Persons' Resettlement Program. It will be administered by Edgar Chandler, U.S. Congregational minister who is head of the World Council's refugee service. Headquarters will be maintained at the present C.W.S. office at Munich-Pasing, with area offices throughout Germany, Austria and Italy. Ruth Downing, now of C.W.S., will continue as chief of resettlement activity, with Raymond Maxwell as chief of pastoral services and Sue Stille as head of welfare services.

Tobias Finds Yugoslav Clergy Closer to People

Robert Tobias, U.S. Disciples of Christ minister working with the World Council's interchurch aid department here, recently returned from a three-week trip to Yugoslavia, where he visited theological seminaries and met with Orthodox and Protestant leaders and officials of the state commission on religious affairs. "The Orthodox church sees growing opportunities for simple Christian witness and evangelization in Yugoslavia and seems forward-looking in growing realization of that task," he said. "Eighty per cent of the lower clergy belong to the Union of Orthodox Priests, which carries on a program of reciprocal aid among the clergy and of service to the people. The church seems to have adapted itself to simpler standards of living." Government officials, Mr. Tobias said, stressed the part the church might play in upholding public morals and promoting peace. "The state assures upkeep of church buildings and priests' stipends in some provinces, and is rebuilding certain monasteries and churches as historic monuments," he explained. "In some regions, where the clergy are working during the week in lay occupations in order to support themselves and their families, they are coming into close contact with the ordinary people and their problems."

Lay Preachers Serve German Technicians in Russia

From a repatriated German now engaged in the service of the church, it has been learned here that by agreement with authorities of the Evangelical Church in Ger-

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many, approved lay preachers are to be permitted to go to south Russia to conduct divine services in barracks for German scientific and technical workers who have been transported to that region. With the consent of Soviet officials, Bibles, hymnbooks, wooden crosses and other simple ecclesiastical equipment are being imported from Germany for their use.

BERNARD CAUSTON.

Name Sáez Seminary Head

Evangelical Training School in Puerto Rico Elects Successor to Webber

RIO PIEDRAS, PUERTO RICO, June 12.—New president of the Evangelical Seminary of Puerto Rico here is Florencio Sáez, former dean of the faculty. He succeeds Aaron F. Webber, who resigned to devote all his time to the work of the American Baptist Home Missions Society in Puerto Rico. The last week in May the seminary graduated seven students. Two were from Santo Domingo. The five Puerto Ricans represented Baptist, Disciple and Presbyterian missions. Commencement speaker was Jorgelina Lozada, ordained Disciple pastor from Villa Mitre in Buenos Aires. Miss Lozada, who was selected to represent Argentina's Protestants at meetings this summer in the U.S., Canada, Spain, Germany and Switzerland, took part in the recent conference at Cienfuegos, Cuba, which developed graded lesson plans and materials for Latin American Sunday schools. Later she will work in youth conferences in Louisiana and Arkansas and attend the institute and convention of the World Council of Christian Education in Toronto.

Puerto Rico Lacks School Facilities

Nearly 9,000 students completed high school in Puerto Rico last month. The University of Puerto Rico and other institutions of college rank can take only about 3,000. There is no opening for the others unless they can go abroad to study. Junior high schools graduated 16,500 students, and the six-grade elementary schools 31,500. Because of insufficient buildings, teachers and books, more than 200,000 children of school age are still unable to attend classes. It is hoped that 40,000 more can be accommodated next year by operating two daily shifts of 40 pupils in each classroom. It is planned to complete 535 new classrooms before school reopens in August. Only 250 new teaching positions have been provided; there must be at least twice that many if the new classrooms are to be adequately manned. With the appointment of Congressman Barden as chairman of the U.S. House committee on education and labor, Puerto Ricans hope that legislation more favorable to public education in the island will be enacted.

Puerto Rican Laborers Work on Mainland

Upon completion of the island's sugar cane harvest in midsummer, thousands of Puerto Rican laborers will be flown to help harvest crops in various regions of the U.S. mainland. Many will work in the vegetable fields and orchards of New Jersey, as in former years, and this summer 3,000 will go to Michigan to harvest sugar beets and other crops. They will receive the minimum hourly wage of 75 cents, and are insured while traveling to and working in the U.S. Arrangements are made by recognized labor contractors, who must post bond with the department of labor here assuring the satisfactory observance of all regulations concerning health, safety and working conditions. The plan enables many Puerto Ricans to have an income the year round, rather than just during the six-month sugar cane harvest.

And So Forth

About 1,000 students completed courses in the various departments of the University of Puerto Rico the last week in May. Only person to receive the A.M. degree was Miriam Curet Cuevas, daughter of a former Methodist pastor and sister of Ariel Curet Cuevas, associate pastor of the Methodist churches in Vieques island. An honorary doctorate went to Juano Hernandez, Puerto Rican actor who has won fame in the U.S. and in Latin America.

This correspondent, who heads the Evangelical Seminary's department of practical work, will spend three months this summer speaking in Indiana, Ohio, Kentucky, Minnesota and Washington. He will represent the seminary at the meetings of the American Association of Theological Schools and attend the convention and institute of the World Council of Christian Education in Toronto.

HUGH J. WILLIAMS.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Asphalt Jungle (MGM) *Melodrama* exploring individual natures of members of group of oddly assorted criminals who come together to execute complicated jewelry theft that involves conniving of highly placed lawyer and police officer, are pursued after crime to inevitable downfall. Done with such *telling camera work* that dialogue is almost unnecessary, film represents expenditure of skilled talent on situations, people *scarcely worth the effort*. Sordid backgrounds. M

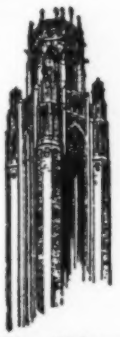
Love Happy (UA) *Comedy* involving the Marx Brothers inadvertently in jewel thieves' operations, set largely in empty theater where musical show rehearsals are under way, culminating in wild chase over rooftops ablaze with signs advertising specific products. Some *good visual comedy* in tradition beloved of Marx brothers' fans, but much else that falls flat. M,Y,C

The Winslow Boy (British; London Films) *Drama.* How effort of middle class British family to win right to appeal against arbitrary admiralty order expelling young son from naval school without trial on charges of stealing, which they believe unfounded, becomes national issue. An *unsensational, moving,* leisurely account, based on actual case, that has some important things to say on individual vs. government rights. Interesting view of British legislative and judicial procedure. Fault is that original theft is never explained. M,Y

BEST CURRENT FILMS

For Family: Cheaper by the Dozen, Cinderella, Francis, The Jackie Robinson Story, On the Town, Ticket to Tomahawk, The Titan, When Willie Comes Marching Home.

For Mature Audience: All the King's Men, Battleground, The Bicycle Thief, The Big Lift, The Fallen Idol, Fame Is the Spur, Hamlet, The Hasty Heart, The Heiress, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, No Sad Songs for Me, Pinky, The Red Shoes, Samson and Delilah, The Third Man, Three Came Home, Twelve O'Clock High. 7-3-50



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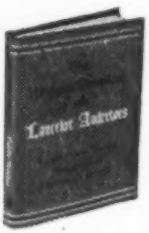

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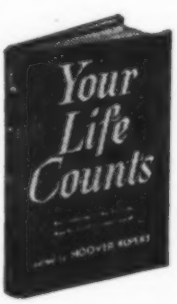

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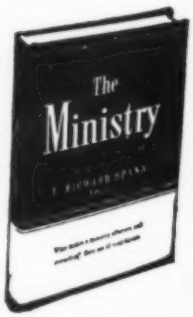

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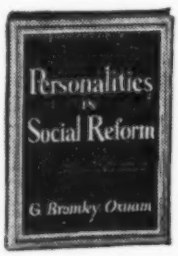

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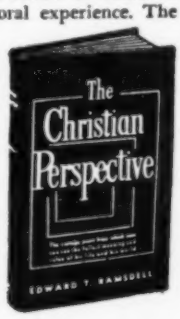

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